

DU`A'

THE SHIELD OF A BELIEVER ARROWS OF LIGHT IN THE MIDEST OF DARKNESS

الدعاء

سلاح المؤمن وسهام الليل

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طبع على نفقة المرحوم قاسم درويش فخر

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Acknowledgments

The most elegant form of language is the Glorious Qur'an. After the Qur'an is the *Hadith* of our beloved Prophet, whether Prophetic or *Qudsi*. *Du'a'* is one of the methods we use to communicate with Allah. It is an integral part of a Muslim's daily life. It is important when calling on our Creator that we use the best and most comprehensive language, which we can find in our sacred sources. It is for this reason, El-Manarah is pleased to translate this book for our English readers.

We would like to thank El-Falah for accepting the responsibility of translating this work into English. We are especially indebted to these following translators:

Dr. Abdul-Hamid A. Eliwa

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Great appreciation is also due to our editors under whose guidance and supervision the subject matter took form.

Joanne McEwan (Irish)

Jeewan Chanicka (Canadian)

Finally, all praise and thanks are due to Allah, without Whose help and guidance nothing can be accomplished.

Translator's Note

The life of this world is filled with many trials and tribulations. Many times, man is faced with situations which seem to overwhelm him and he feels trapped by. Besides these big trials, he must also deal with the day to day tests that come to him throughout his daily life.

The *Mu'min*, regardless of the problems he faces or their size, is always turning to Allah. He knows that his strength and power comes from his hope in Allah. His ability to turn directly to his Lord without any intermediary and in any situation strengthens his soul and his very being.

The believer is well pleased with his Lord for this blessed gift and always wants to put his trust in Allah. He tries his best to emulate the example of our blessed Prophet (peace and blessing be upon him) who used the most elegant language when calling on Allah. These beautiful *Du`as* are the same words uttered from the lips of our beloved Prophet and our righteous predecessors, who taught us a comprehensive way to call upon our Lord.

El-Falah

For Translation, Publishing & Distribution

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Preface

In the Name of Allah,
the Most Gracious, the Most Merciful

All praise is due to Allah and may peace and blessings be upon Muhammad, his household, his Companions, his followers and those who disseminate his call until the Day of Judgment.

Man is created to worship Allah Most High and to be His vicegerent on earth. The Glorious Qur'an eloquently states:

﴿Behold, thy Lord said to the angels: 'I will create a vicegerent on earth.﴾

(Al-Baqarah: 30)

It is a great mission that no one can carry out without Allah's help and aid. Allah Most High has decreed that He will grant his servants aid and help as long as they worship Him alone.

A hadith states:

"Allah Almighty said: 'Whoever shows enmity to a friend of Mine, I shall be at war with Him. My servant does not draw near Me with anything more

loved by Me than the religious duties I have imposed upon him, and my servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I will be his hearing with which he hears, his sight with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask something of Me, I would surely give it to him; and were he to ask Me for refuge I would surely grant him it. Surely, I have never hesitated in doing something as my hesitation when the soul of my believing servant is taken (at the moment of death), for he dislikes death and I dislike what grieves him."⁽¹⁾

True worship has many evident aspects. *Du`a'*, of course, is an important act of worship. The Messenger of Allah (peace and blessings be upon him) states: "*Du`a'* is an act of worship." This is because *Du`a'* includes submission, surrender and putting one's trust in Allah.

The book in hand, *Du`a': The Shield Of A Believer, Arrows Of Light In The Midst Of Darkness*, by Dr. Salamah Abu Al-Kamal is a useful remedy for this weak and deteriorated Ummah. The book includes useful supplications quoted from the Glorious Qur'an and the Sunnah and others which are in conflict with the Qur'an or in the Sunnah.

Further, the book sheds light on the meaning of *Du`a'* and its status, conditions, good manners as well as its optimum

1. Reported by Al-Bukhari.

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Further, the book sheds light on the meaning of *Du'a'* and its status, conditions, good manners as well as its optimum

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times in a simple language.

Praise be to Allah, the Lord of the worlds.

Abu Khallad

Dr. Al-Sayed Muhammad Nuh

Introduction

**In the Name of Allah,
the Most Gracious, the Most Merciful**

﴿When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way.﴾

(Al-Baqarah: 186)

﴿Say (to the Rejecters): 'My Lord is not uneasy because of you if ye call not on Him...﴾

(Al-Furqan: 77)

On the authority of Anas (may Allah be pleased with him) who said I heard the Messenger of Allah (peace and blessings be upon him) saying,

"Allah the Almighty has said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were

*you then to face Me, ascribing no partner to Me, I
would bring you forgiveness nearly as great as it."*

Imam Al-Shafi` said:

You belittle to supplicate

And ignore its fruit

It looks like an arrow, great

Lo! Night's arrows do not fail

It has a definite span

That is duly faint

Supplication

Praise be to Allah, we thank Him, seek His Help and His Forgiveness. We seek refuge in Allah from the evils of ourselves and that of our bad deeds. He whom Allah guides, is truly guided, and he whom Allah leaves to stray, none can guide him. I bear witness that there is no god but Allah, besides Him no other partner is and I bear witness that Muhammad is His Messenger.

When one is in suffering and catastrophe befalls him; when one is entangled and despondent and ultimately frustrated: then one unconsciously seeks the One Whose mercy is all-embracing. He is the One Who is More Merciful than is a mother to her child. To Whom we seek refuge. It is He Who hears the weeping of the oppressed and accepts those who repent to Him. He showers His bounties and His blessing upon them. Thus, a believer should earnestly invoke and consecrate himself to Allah as stated in the following ayah:

*﴿Or, Who listens to the (soul) distressed when it
calls on Him, and Who relieves its suffering, and
makes you (making) inheritors of the earth? (Can
there be another) god besides Him? Little it is that ye
heed!﴾*

(Al-Naml: 62)

He should also humbly supplicate to Allah with devout

words and in determination. The soul then enjoys the light of its Lord and a believer feels ease and safety that permeates in his veins and throughout his body. He feels in companionship with the Ever-Lasting Power, that he is newly born and that Allah is close to him.

﴿When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way.﴾

(Al-Baqarah: 186)

Thus, *Du`a'* constitutes worship as the Prophet (peace and blessings be upon him) has expressed. That is because *Du`a'* means servility, humbleness, and is an expression of a need for the One in Whose Hand is the authority over everything. It is also a response to the Order of Allah the Almighty as He says,

﴿And your Lord says: 'Call on Me; I will answer your (prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!﴾

(Ghafir: 60)

By making *Du`a'*, success becomes a reality; wishes and aims are achieved. That is because, when the servant truly believes that Allah is the only One Who is the Most Deserving to be asked and sought, he will shun all sources of help other than Allah. He will approach the Door of his Lord, seek His protection, entreat Him for His Mercy of treasures and His gen-

erosity. This is the essence of worship and the secret of obedience. On the authority of Al-Nu`man Ibn Bashir who said that the Prophet (peace and blessings be upon him) said,

"The Du`a' is the worship." Then he recited the saying of Allah the Almighty, ﴿And your Lord says: 'Call on Me, I will answer your (prayer)..﴾

Therefore, *Du`a'* is a form of worship, in fact it is one of the most honorable and glorious forms of worship. It is also among the most honorable ways of repose. Allah the Almighty ordered us to make *Du`a'*,

﴿Call on your Lord with humility and in private.﴾

(Al-`Araf: 55)

He also reproached the people who do not make *Du`a'*, saying,

﴿We inflicted punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat (Him).﴾

(Al-Mu'minun: 76)

Sahl Ibn `Abdullah said, "Allah the Almighty created mankind, then He said, "Entreat Me. If not, look at Me. If not, listen to Me. If not, set yourselves before My Door. If not, ask Me of your needs."

Allah, the Almighty said,

﴿Or, Who listens to the (soul) distressed when it calls on Him, and Who relieves its suffering...﴾

(An-Naml: 62)

The Prophet (peace and blessings be upon him) gave glad tidings to a man who was inspired with *Du`a'* so that he would be among those who would receive the Mercy of Allah: he said,

"If the gates of Du`a' are opened before a man, the gates of mercy will be opened before him. And the most beloved thing with which Allah loves to be asked is safety." ⁽¹⁾

The suppliant also received glad tidings from the Prophet (peace and blessings be upon him) that Allah would keep him safe and he would have a special patronage which would be a weapon to fight the enemies and defend himself with:

"Du`a' is a weapon of a Believer, a pillar of religion, and a light of the heavens and the earth." ⁽²⁾

The Prophet also said,

"Do not feel hopeless with Du`a' since nobody is to be perished with Du`a'."

(Reported by Ibn Hibban in his *Sahih* and also by Al-Hakim)

He also said,

"Would I guide you to what would protect you against your enemies and bring you provision?" 'Supplicate to Allah by day and night for supplication is the weapon of a believer.' ⁽³⁾

1. Reported by Al-Tirmidhi and Al-Hakim.

2. Reported by Al-Hakim through a *Sahih* transmission.

3. Reported by Abu Ya`la.

The Prophet (peace and blessings be upon him) also gave glad tidings to the person who supplicates to Allah so that his supplication would be answered and that his approach towards Allah would be accepted:

"Allah is Ever-Merciful and Ever-Generous to the extent that when man lifts his hands the skyward (invoking Allah), He disdains to reply without rewarding Him." ⁽¹⁾

The Prophet (peace and blessings be upon him) explained also how the answer can be achieved. The answer, whether simultaneously or delayed, is good for the suppliant. Thus his affair, whether he knows or not, is altogether good for him. The Prophet said,

"If a Muslim invokes Allah to have other than sin or severity towards relatives, Allah in turn responds to his Du`a' in one of three cases; either to accept it, delay his reward in the Hereafter or removes a calamity from him that equals his Du`a'. The Companions said, 'We will then supplicate a lot.' The Prophet replied, 'Allah will reward you greatly.'" ⁽²⁾

Then the Prophet illustrated how the answer of a *Du`a'* is good in all its forms when a man sees the fruits of his *Du`a'* which he thought it was not answered.

1. Reported by Al-Hakim who said its transmission is *Sahih*.

2. Reported by Ahmad, Al-Bazar and Abu Ya`la through *Hasan* transmission and Al-Hakim said, its transmission is *Hasan*.

The Prophet (peace and blessings be upon him) said,

"On the Day of Judgment, Allah will call a believer until he stands before Him. Allah will say, 'O My servant, I have commanded you to call upon Me and have promised to answer you. Did you truly call upon Me?' He (the servant) will say, 'Yes, my Lord.' Allah will say, 'Whenever you called upon Me I answered you. Did you not call upon Me on the day of such and such to relieve your calamity and I did?' The servant will say, 'Yes my Lord.' Allah will say, 'I gave it to you in worldly life, Allah will add, 'Did you not call on Me on the day of such and such to relieve your calamity but it seemed that I did not reply to you.' The servant will say, 'Yes my Lord.' Allah will say, 'I compensated such and such for you in Paradise.' Allah will say, 'Did you not call on Me to meet your need and I did.' The servant will say, 'Yes my Lord.' Allah will add, 'I gave it to you in worldly life. 'Did you not call on Me on the day of such and such to meet your need but it seemed that I did not reply to you.' The servant will say, 'Yes my Lord.' Allah will say, 'I compensated such and such for you in Paradise.'" The Messenger of Allah (peace and blessings be upon him) said, "Allah will never leave out any supplication of a believer unless He will expound this for him through the following; either He will give it to him in worldly life or delay it in the Hereafter. Thereupon, the believer will say, 'I wish I was given

nothing of my Du'a' in this world,"⁽¹⁾

Du'a' prevents calamities and lightens Allah's destiny through Allah's destiny. The Prophet (peace and blessings be upon him) said,

"Precaution never prevents predestination. Du'a' surely has avail according to what already took place and what is not. A calamity may have descended from heaven when Du'a' meets it. Consequently, a confrontation between them will take place until the Day of Judgment."⁽²⁾

He also said,

"Nothing prevents predestination except Du'a', and nothing stretches the age except righteousness."⁽³⁾

The Prophet (peace and blessings be upon him) guided us to the way of answering Du'a', i.e., continuous request to Allah in every time. He (peace and blessings be upon him) said,

"Whoever desires to have his Du'a' accepted by Allah in adversity, should make frequent Du'a' in prosperity."⁽⁴⁾

He also said,

"Nothing is more beloved to Allah than Du'a' in

1. Reported by Al-Hakim.

2. Reported by Al-Bazar, Al-Tabarani, and Al-Hakim who said its transmission is *Sahih*.

3. Reported by Al-Tirmidhi who said it is a *Hasan* and *Gharib* hadith.

4. Reported by Al-Tirmidhi and Al-Hakim who said its transmission is *Sahih*.

prosperity." (1)

These hadiths and others indicate that *Du`a'* is one of the most powerful means in preventing a calamity. *Du`a'* is an enemy to calamity. It confronts, prevents, or weakens the calamity as mentioned in the previous *hadith* which indicated that *Du`a'* has three stages with calamity:

1 - *Du`a'* may be stronger than calamity so it prevents its occurrence.

2- *Du`a'* may be weaker than a calamity, then the latter would occur, but *Du`a'* may weaken its effects.

3 - A confrontation between both may take place until each one prevents the other. However, *Du`a'* may miss the answer for the following reasons:

1- It may be weak, e.g., it includes something that is abhorred by Allah such as aggression.

2- The unconsciousness and inattention of the heart in the time of *Du`a'*. In this case it would be like an arrow which is shot from a soft bow. It would never reach the target.

3- Consuming the *Haram* (Unlawful), committing sins, the indulgence in prohibited amusement and the heedlessness of the heart (from remembering Allah). Al-Hakim reported, in his *Mustadrak*, Abu Hurairah who said the Prophet (peace and blessings be upon him) said,

"Invoke Allah with a full conviction that He will ac-

cept your invocation and know that Allah never accepts the invocation of a heedless heart."

Therefore, *Du`a'* is a useful remedy for illness but the heedlessness of one's heart turns it null and void. Consuming unlawful food, in the same manner, weakens the strength of *Du`a'*. It is reported in *Sahih Muslim* on the authority of Abu Hurairah (may Allah be pleased with him) that, the Messenger of Allah (peace and blessings be upon him) said"

*"O people, surely Allah the Almighty is Good and accepts only that which is good. Allah has commanded the faithful to do that which He commanded the Messengers. Allah Almighty has said, ﴿O you Messengers! Eat of the good things and do right.﴾' And Allah the Almighty has said, ﴿O you who believe! Eat of the good things wherewith We have provided you.﴾ Then he mentioned (the case of) a man who, having journeyed far, is disheveled and dusty and who spreads out his hands to sky (saying), 'O Lord! O Lord! While his food and drink were unlawful, his clothing unlawful, and was nourished unlawfully. So, how could his *Du`a'* be answered!"*

1. Reported by Al-Tirmidhi, Ibn Majah, and Ibn Hibban in his *Sahih*, also by Al-Hakim who said its transmission is *Sahih*.

The Meanings of the word *Du`a'*

In the Glorious Qur'an, the word *Du`a'* has many meanings:

1- Worship: Allah the Almighty says,

﴿Nor call on any other than God; such will neither profit thee nor hurt thee ...﴾

(Yunus: 106)

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ...﴾

2- Seeking help: Allah says,

﴿And call your witnesses or helpers (If there are any) besides God...﴾

(Al-Baqarah: 23)

﴿وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ...﴾

3- Asking for something to be done: Allah says,

﴿Call on Me; I will answer your prayer...﴾

(Ghafir: 60)

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ...﴾

4- Calling: Allah says,

﴿It will be on a Day when He will call you, and ye will answer (His call) with (word of) His praise...﴾

(Al-Isra': 52)

﴿يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ...﴾

5- Praising: Allah says,

"Say, call upon God, or call upon Rahman..."

(Al-Isra': 110)

﴿قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ...﴾

6- Saying: Allah says,

﴿(This will be) their cry therein Glory to Thee, O God...﴾

(Yunus; 10)

﴿دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ...﴾

However, the meaning of *Du`a'* according to the *Shari`ah* is; "To entreat Allah with asking Him hope, to grant you good things which He has, and invoking Him to achieve what you demand and wish."

Supplication and Fate

Supplication is the nearest worship in the sight of Allah Almighty. Abu Hurairah narrated that the Prophet (peace and blessings be upon him) said,

"The most beloved worship to Allah is supplication."

Thawban narrated that the Prophet said,

"Righteous deeds increase one's life span. Supplication prevents what is destined. A man loses what will be his because of sins."⁽¹⁾

Mu`adh Ibn Jabal (may Allah be pleased with him) relates that the Prophet (peace and blessings be upon him) said,

"Cautiousness has nothing to do with fate, but supplication can do so with the present or future fate providing that you continue supplicating Allah."⁽²⁾

Salman related that the Prophet (peace and blessings be upon him) said, "Destiny can only be deterred (Reported by Muslim.) by supplication." concerning Life span the Prophet said,

"Whoever invokes Allah to have something, Allah will surely give him what he asks for or will remove

1. Reported by Ibn Majah and Ahmad.

2. Reported by Ahmad.

something bad which is compatible with unless he asks for a sin or to sever the ties of kinship".

Thus, we can notice the benefits and values of supplication. Not only is it an act of worship that entails a reward, but it is also a useful means in deterring misfortunes and attaining early the forthcoming favors.

Some people may ask, what is the benefit of supplication if what I ask for is already predetermined? I will surely get it and if it is not predestined, I will never get it.

Ibn Al-Qayyim answered, "If we follow the aforementioned approach we will neglect all kinds of means. What is the benefit of food if satiety is predestined? What is the benefit of having sexual intercourse with one's wife if a child is precreated?"

Al-Ghazali, Abu Hamid said, "Of the requirements of destiny is to invoke Allah for deterring some affliction. Just as supplication is a means to deter affliction so too a shield is a means to protect one's body from a sword and water a means for cultivation.

Therefore, to believe in destiny does not mean to put your weapon aside." Allah the Almighty said:

﴿Taking all precautions, and bearing arms﴾

(4: 102)

In this respect Ibn Hajar said, "The benefit of supplication is to attain reward because of obedience or because our request may be conditional upon our supplication since Allah is the Creator of means."

Thus, doing righteous deeds, as mentioned in the above *hadith*, is a means for long life. Once the means has been achieved the goal will follow and all are destined to Allah. It is related that when `Umar Ibn Al-Khattab had refused to enter a town afflicted by the plague someone asked him, "Do you escape Allah's destiny?" "I am escaping Allah's destiny to Allah's destiny," he replied.

Ja`far As-Sadiq also said, "Allah has intended something for us and desired us to do something, the former has been hidden but the latter clarified. O why are we preoccupied with what he has intended and leave the other aside."

Allah Exalted orders us to supplicate to Him otherwise we will entail His wrath. Abu Hurairah narrated that the Messenger of Allah (peace and blessings be upon him) said, "Whoever does not supplicate to Allah entails His wrath."

It is considered a kind of arrogance, independence from Him as if exalting yourself above Allah the Almighty. Anas (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said,

"Ask Allah to give you what you need even if you want to have your shoes repaired"

Thabit Al-Banani added to these above *hadith* the following,

"Even if you need salt and want to have your shoes repaired."

How To Supplicate

Anas narrated that the Prophet (peace and blessings be upon him), once, raised his hands so high that he saw his white armpits"

Salman the Persian narrated that the Messenger of Allah (peace and blessings be upon him) said,

"Your Lord is Coy and Generous who never returns the hands of a slave without gain."

One's hands should be raised opened to shoulder level. This is because Malik Ibn Yasir narrated that the Messenger of Allah (peace and blessings be upon him) said,

"If you supplicate to Allah, then you should open your palms up not down."

It is recommended also to face the direction of prayer (*Qibla*) when supplicating.

Conditions of Supplication

The following manners are necessary conditions to have one's supplication accepted.

1- Sincerity in supplication

Allah the Almighty said,

﴿And they have been commanded no more than this: to worship Allah, offering him sincere devotion, being true (in faith).﴾

(Al-Bayynah: 5)

﴿Say: "Call on those besides him-whom ye fancy: they have neither the power to remove your troubles from you nor to change them.﴾

(Al-Isra': 56)

﴿Verily those whom ye call upon them, and let them listen to your prayer, if ye are (indeed) truthful?﴾

(Al-'Araf: 194)

The Prophet (peace and blessings be upon him) also recommended his cousin, `Abdullah Ibn `Abbas to do such manner as mentioned in the following *hadith*. Ibn `Abbas said, "One day I was riding behind the Prophet (peace and blessings be upon him) when he said to me,

"O boy if Allah is in your thoughts He will protect

you and you will find Him at your sight. when you ask, ask Allah and when you seek help, seek help from Allah."

2- Eating lawful food

The Messenger of Allah (peace and blessings be upon him) also said,

Abu Hurairah narrated that the Messenger of Allah (peace and blessings be upon him) said

"O people, Allah the Almighty is Good and accepts only that which is good. Allah has commanded the Faithful to do that which He commanded the Messengers, and the Almighty had said: ﴿O Ye Messengers! Eat of the good things, and do right.﴾ And Allah the Almighty has said, ﴿O Ye who believe! Eat of the good things therewith We have provided you.﴾ then he mentioned (the case of) a man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky (saying), O Lord! O Lord! While his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!"

The Messenger of Allah (peace and blessings be upon him) said,

"O Sa'id eat lawful food so that your supplication will be accepted"

Thus, of the conditions of accepted supplication is lawful food bought with lawful income?

Wahb Ibn Munabbih said, "I was informed that Musa passed by a man weeping and earnestly entreating Allah. Then, Musa said, 'O Lord may You answer your slave. Then Allah inspired Musa by saying, 'O Musa, if he kept weeping until death and raised his hand to sky level, I will never answer him' Why? Musa asked, 'Because his food is unlawful,' Allah replied.

3- The consciousness of one's heart

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said,

"Supplicate to Allah and bear in mind that He will surely answer you. Beware Allah never answers the supplication of someone who is heedless."

Imam Ahmad narrated on the authority of `Abdullah Ibn `Umar that the Prophet (peace and blessings be upon him) said,

"Hearts are like vessels and some of them may be more thoughtful than others. Thus, if you invoke Allah, you have to bear in mind that He will surely answer you. Because Allah never answers the supplication of a heedless one."

4 - Supplicate to have some thing good and do not be rash

The Messenger of Allah (peace and blessings be upon him)

is reported to have said,

"Allah answers one's supplication unless he asks to committing sin, severe the ties of kinship or accelerating the answer. What is acceleration? The Messenger of Allah was asked" He said when someone says I made supplication but there was no answer. Then, he gets weary and leaves supplication aside." Allah says,

﴿Even those who are with Him are not too proud to serve Him nor are they (ever) weary (of His service)﴾

(Al-Anbiya': 19)

Abu Hurairah narrated that the Messenger of Allah said,

"Allah answers one's supplication unless he accelerates for the answer and says: I supplicated but there was no answer."

Among the conditions of supplication, as stated by Sahl Ibn `Abdullah At-Tastary, are the following: entreaty, fear, hope, persistence, submission, generality, and eating lawful food (as previously mentioned).

Ibn Ata' Allah said, "Supplication has pillars, wings, means and time. When the pillars are fulfilled, it will be strong. When the wings are fixed it will fly skyward. When it is done on time it will pass through. And when having its means it will be more successful. As for its pillars, they are the consciousness of the heart, clemency, humbleness and submission. As for the wings

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they are truthfulness. The time is the last hours of the night. And its means are to ask Allah to pray and bless the Prophet Muhammad and his household. It is said that there are four conditions for supplication. (1) To keep the thought of Allah when being alone. (2) To keep your tongue chaste when speaking to people (3) To lower your gaze when looking at something unlawful, (4) To forbid your stomach from unlawful food.

Manners of Du'a'

1- Praising the name of Allah and praying for the Prophet (peace and blessings be upon him):

On the authority of Fudalah (may Allah be pleased with him) "The Prophet heard a man supplicating Allah in his prayer, but did not pray for the Prophet (peace and blessings be upon him). The Prophet said:

"This man hastened his prayer." Then he called him and said to him and to another, should anyone of you pray, let him start his prayer with praising the name of Allah, the praying for the Prophet (peace and blessings be upon him) then asking Allah for whatever he wants."⁽¹⁾

2 - Thinking the best of Allah:

Allah the Almighty said,

﴿When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me.﴾

(Al-Baqarah: 186)

On the authority of Abu Hurairah (may Allah be pleased

1. Agreed upon.

with him) "The Messenger of Allah (peace and blessings be upon him) said:

"Ask Allah with conviction that He will respond to your Du`a."

Ibn Al-Qayyim (may Allah have mercy on him) said: "Whoever contemplate this matter will know that thinking the best of Allah is nothing but performing one's deeds in the best way. That is because performing deeds in the best way encourages the servant to think the best of Allah and that Allah will reward him and accept his deeds. Thus, the more the servant thinks the best of Allah, the better his deeds will be.

3 - Admitting one's sins:

The best one can say in this respect is to recite the worthiest manner of asking forgiveness of Allah,

"O Allah! You are my Lord. There is no god but You. You have created me and I am Your servant. I will do my best to keep my covenant and promise with You. I seek refuge in You from the evil of what I have made. I acknowledge Your Favors on me and I acknowledge my sin. Therefore, forgive me, for none but You can forgive sins."

« اللهم أنت ربي لا إله إلا أنت خلقتني وأنا عبدك وأنا على عهدك ووعدك ما استطعت أعوذ بك من شر ما صنعت أبوء لك بنعمتك علي وأبوء بذنبي فاغفر لي فإنه لا يغفر الذنوب إلا أنت . »

4 - Asking Allah with firm will and seriousness:

On the authority of Anas Ibn Malik (may Allah be pleased with him) "The Messenger of Allah (peace and blessings be upon him) said:

"When any of you supplicates to Allah, he should do it with firm will and should not say, 'O Allah! Grant me if you will.', for Allah does what He wills and no one can force Him."

5 - Repeating one's supplication three times:

On the authority of Ibn Mas`ud (may Allah be pleased with him) "The Messenger of Allah (peace and blessings be upon him) used to order him to repeat his supplication three times and to ask for forgiveness three times."

6 - Supplicating with Du`a' Jawami` Al-Kalim (short rich expressions):

`Aishah (may Allah be pleased with her) reported that the Messenger of Allah (peace and blessings be upon him) used to supplicate with these Du`a' and also with other Du`a'.

7 - During Du`a', one should start with himself:

Allah the Almighty said,

﴿Moses prayed: "O my Lord! Forgive my brother and me! Admit us to Thy mercy! For Thou art the Most Merciful of those who show mercy!﴾

(Al-`Araf: 151)

`Abbas reported from `Ubai Ibn Ka`b who said when the Messenger of Allah (peace and blessings be upon him) mentioned someone in his *Du`a'*, he would start by supplicating for himself first."

8 - Observing humbleness and humility during *Du`a'*:

Allah the Almighty said,

﴿Call on Your Lord with humility and in private for God loveth not those who trespass beyond bounds. Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): For the mercy of God is (always) near to those who do good.﴾

(Al-`Araf: 55 - 56)

9 - The voice of the suppliant should be neither in private nor in public, for he is in a state of humility and humbleness before Allah:

Abu Musa Al-Ash`ari (may Allah be pleased with him) reported: "We were going along with Allah's Prophet (peace and blessings be upon him) on a journey when the people began to pronounce 'Allah is the Greatest' in a loud voice. Thereupon Allah's Messenger (peace and blessings be upon him) said,

'O people, have mercy upon yourselves for you are not calling One Who is deaf or absent. Verily you are calling One Who is All-Hearing, the Ever-Beholding,

(and) nearer to you than the neck of your camel to you."

10- The suppliant should end his *Du`a'* with saying Ameen (Asking Allah's acceptance):

Abu Muslih Al-Qarani reported from Zuhair Al-Numiri (may Allah be pleased with him) "Once we went out along with the Messenger of Allah (peace and blessings be upon him) during the night. We passed by a man who was earnestly invoking Allah. Thereupon, the Prophet (peace and blessings be upon him) stopped to hear what he was saying and said:

*'His *Du`a'* will be answered when he completes it properly.' The Companions asked, 'With which should it be ended O Messenger of Allah?' The Prophet replied, 'With saying Ameen. The people said, to that man, 'Say Ameen and receive glad tidings.'⁽¹⁾*

1. Reported by Abu Dawud.

Optimum Times for *Du`a'*

There are optimum times for *Du`a'* in which the majority of them are answered. These times are classified in respect of time and place. As for time, it includes, time of *Sahar* (which is a part of the last third of the night), at the time of breaking one's fast, between the *Adhan* and the *Iqamah*, between *Dhuhr* and *Asr* Prayer, on Wednesday, in times of distress, in travelling and disease, when it rains, in time of fighting in the way of Allah, when the night is at its darkest point, on Friday, when it is windy, the *Du`a'* of the oppressed person, the *Du`a'* of parents, during gale, thunder and during prostration. All these cases are reported in Prophetic *hadiths*. As for place, it includes land which one has not been visited before. A pious person summed them up in the following poetic lines:

In Ka`bah, Arafah and Hijr

Allah answers people's prayer

In Tawaf, Sa`i and Zamzam

Allah also promised to answer

In Maqam and the target of stones

Prayers also will be better

In perfecting the manners of *Du`a'*, the Muslim can observe the times in which *Du`a'* may be answered. This includes the following:

1- *Laylat Al-Qadr*, (The Night of Divine Decree):

Allah the Almighty said,

﴿The Night of Power is better than a thousand months. Therein come down the angels and the spirit by God's permission, on every errand: Peace! This until the rise of Morn.﴾

(Al-Qadr: 3-5)

When `Aishah asked the Prophet (peace and blessings be upon him) what can she do if she knows the Night of Qadr? He said to her,

"Say, O Allah, You are the Forgiver and You love forgiveness, so forgive me." ⁽¹⁾

«اللهم إنك عفو تحب العفو فاعف عني.»

2- On the Day of `Arafah:

The Messenger of Allah (peace and blessings be upon him) said,

"The best of *Du`a'* is that which is made on the Day of `Arafah. And the best which I and Prophets who preceded me have said is: 'There is no god but Allah, He is One and has no partner. To Him Sovereignty and praise belong and He has power over all things.'"

«لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على

1. Reported by Ahmad and Ibn Majah.

كل شيء قدير.

3- At midnight:

Once the Messenger of Allah was asked: "What *Du`a'* is heard (by Allah) most?" He answered:

'At midnight and at the end of every obligatory prayer.'⁽¹⁾

4- Between the Adhan and the Iqamah:

The Messenger of Allah (peace and blessings be upon him) said:

"Du`a' between the Adhan and the Iqamah will never be rejected."⁽²⁾

5- During the Adhan, in war, and when it rains:

On the authority of Sahl Ibn Sa`d (may Allah be pleased with him) "The Messenger of Allah (peace and blessings be upon him) said, "Two kinds of *Du`a'* will never be or rarely rejected; when they are made during the *Adhan* and at war when soldiers are in combat with each other."

The Messenger of Allah (peace and blessings be upon him) also said,

"Two Du`a' will never be rejected; during the Adhan

1. Reported by Al-Tirmidhi.

2. Reported by Ibn Hibban.

and when it rains."⁽¹⁾

6- On Friday:

The Messenger of Allah (peace and blessings be upon him) said,

"Friday is twelve hours, of which there is an hour in which if a Muslim asks for something, it will surely given to him. So, seek it at the last hour after Al-Asr."⁽²⁾

7- When hearing the crowing of the cock:

The Messenger of Allah (peace and blessings be upon him) said;

"When you listen to the braying of donkeys, seek refuge in Allah from the Satan for they see a Satan. And when you listen to the crowing of the cock, ask Allah for His Favor for it sees angels."

8- When closing the eyes of the dead:

Umm Salamah reported that: The Messenger of Allah (peace and blessings be upon him) entered upon Abu Salamah (as he had died). His eyes were wide open. He closed them, and then he said,

"When the soul is taken away the sight follows it."

1. A *Sahih* hadith and it is mentioned in *Sahih Al-Jami` Al-Saghir*.

2. A *Sahih* hadith and it is mentioned in *Sahih Al-Jami` Al-Saghir*.

Some people of his family wept and wailed. So he said, 'Do not supplicate for yourselves anything but good, for angels say 'Ameen; to what you said.' the Messenger of Allah then supplicated, 'O Allah, forgive Abu Salamah (or anyone), raise his status among those who are rightly guided, grant him a successor amongst his descendants who remain. Forgive us and forgive him, O Lord of the universe and make his grave spacious, and grant him light in it.'

«اللهم اغفر لأبي سلمة (أو لفلان) وارفع درجته في المهديين
واخلفه في عقبه في الغابرين واغفر لنا وله يا رب العالمين وافسح
له في قبره ونور له فيه.»

9- When one drinks from Zamzam Water:

Ibn `Abbas used to say, when he drank Zamzam water; "O Allah! I ask you a knowledge which is of benefit to me, affluent provision and a cure from every disease."

«اللهم إني أسألك علماً نافعاً ورزقاً واسعاً، وشفاء من كل داء.»

The Prophet (peace and blessings be upon him) said,

"Surely, drinking Zamzam water avails man in whatever he intends thereby."⁽¹⁾

10- Du`a' is also recommended in the following:

1- After opening Takbir of Prayer (When one com-

1. Agreed upon.

mences his prayer by saying. 'Allah is the Greatest':

"(As a true Muslim) I direct my attention toward the One Who created the heavens and earth, and I am not one of the idolaters. Verily my prayer, my devotion, my life and my death are for Allah, Lord of the worlds. He has no partner. That is what I have been charged with, and I am the first among Muslims.

O Allah You are the Sovereign, there is no god but You. You are my Lord and I am Your slave I have done injustice to myself, and admit my wrong, so forgive me all my sins. No one but You can forgive sins.

'I am present and ready to obey. All good is in Your hands, and evil is not of You. I am of You and (will return) unto You. You are Blessed and Exalted. I seek Your forgiveness and unto You I repent.'⁽¹⁾

«وجهت وجهي للذي فطر السموات والأرض حنيئاً مسلماً وما أنا من المشركين، إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك له وبذلك أمرت وأنا من المسلمين. اللهم أنت الملك لا إله إلا أنت. أنت ربي وأنا عبدك ظلمت نفسي واعترفت بذنبي فاغفر ذنوبي جميعاً إنه لا يغفر الذنوب إلا أنت. ليبيك وسعديك والخير كله في يديك والشر ليس إليك أنا بك وإليك تباركت وتعاليت أستغفرك وأتوب إليك.»

"O Allah! Distance me from my sins as You have dis-

1. Reported by Muslim on the authority of `Ali Ibn Abi Talib.

tanced the East from the West. O Allah! Cleanse me of my sins as a white cloth is cleansed of dirt. O Allah! Wash me of my sins with water, ice and cold."⁽¹⁾

« اللهم باعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب، اللهم نقني من خطاياي كما ينقى الثوب الأبيض من الدنس اللهم اغسلني بالثلج والماء والبرد »

2- Before Ruku', after reading, or during the Du'a' of Qunut (Du'a' of obedience):

"O Lord! Lead us to the true faith with those you have granted. Shower Your Favors on us with those You have ohowered (with farors). Protect us with those You have protected. You decree and none decree against You. No one is rewarded to whom You show enmity, none who is in Your care is brought down. O Lord! You are Most Blessed, Most Exalted. May Allah's prayer be upon our Master Muhammad."

« اللهم اهدنا فيمن هديت، وأعطنا فيمن أعطيت، وتولنا فيمن توليت، فإنك سبحانه تقضي ولا يقضى عليك، فإنه لا يعز من عاديت، ولا يذل من واليت، تباركت ربنا وتعاليت، وصلى الله على سيدنا محمد. »

3- When one raises himself from the bowing position:

"May Allah hear to those who praise Him. O Lord, may Your praises fill the earth, and fill whatever else

1. Reported by Muslim on the authority of Abu Hurairah.

remains to be filled after that."⁽¹⁾

« سمع الله لمن حمده، ربنا ولك الحمد ملء الأرض وملء ما شئت من شيء بعد. »

"O Lord, may Your praises fill the earth and fill whatever else remains to be filled after that. You alone are deserving of praise and majesty. The most truthful thing any servant ever said (and we are all Your servants) is: There is no one to withhold what You give, and no one to give what You withhold. And no wealthy person's wealth will avail him with You."⁽²⁾

« اللهم ربنا ولك الحمد ملء الأرض وملء ما شئت من شيء بعد، أهل الثناء والمجد أحق ما قال العبد وكلنا لك عبد، اللهم لا مانع لما أعطيت ولا معطي لمنا منعت ولا ينفع ذا الجد منك الجد. »

4- During bowing (Ruku):

"O Lord, for You I have made Ruku' and in You I have placed my faith, and to You I have committed myself. My ears, my eyes, my mind, and my nerves have humbled themselves before You."⁽³⁾

« اللهم لك ركعت وبك آمنت ولك أسلمت، خشع لك سمعي وبصري ومخي وعصبي. »

1. Reported by Muslim on the authority of `Ali.

2. Reported by Muslim on the authority of Abu Sa'id Al-Khudri.

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« اللهم لك ركعت وبك آمنت ولك أسلمت، خشع لك سمعي وبصري ومخي وعصبي. »

1. Reported by Muslim on the authority of `Ali.

2. Reported by Muslim on the authority of Abu Sa'id Al-Khudri.

3. Reported by Muslim on the authority of `Ali.

5- During prostration (*Sujud*)

The Messenger of Allah (peace and blessings be upon him) said,

"The nearest a servant comes to his Lord is when he is prostrating himself, so supplicate Your Lord much (in this state)." ⁽¹⁾

"Our Lord, for You I have made prostration, and in You I have placed my faith, and to You I have committed myself. My face lies prostrated before the One Who created it, fashioned it, and opened within it its sense of hearing and its sight. Blessed be Allah, the Best of creators." ⁽²⁾

«اللهم لك سجدت وبك آمنت ولك أسلمت، سجد وجهي للذي خلقه وصوره وشق سمعه وبصره تبارك الله أحسن الخالقين»

6- Between the two prostrations:

"O Lord! Forgive me, have mercy upon me, console me, make me successful, provide for me, and guide me." ⁽³⁾

«رب اغفر لي وارحمني، واجبرني ووفقني وارزقني واهدني.»

7- After making *Tashahud* and before ending the Prayer

1. Reported by Muslim on the authority of Abu Hurairah.

2. Reported by Muslim on the authority of `Ali.

3. Reported by Al-Baihaqi on the authority of Ibn `Abbas.

(saying peace be unto you):

"O Allah! I seek refuge in You from the chastisement of the grave. I seek refuge in You from the trial of Al-Masih Al-Dajjal. I seek refuge in You from the trial of life and death. O Lord I seek refuge in You from sin and debt."

«اللهم إني أعوذ بك من عذاب القبر وأعوذ بك من فتنة المسيح الدجال وأعوذ بك من فتنة المحيا والممات اللهم إني أعوذ بك من المأثم والمغرم.»

8- When reciting the Glorious Qur'an during the Prayer:

Allah the Almighty prohibited His servants to recite the Glorious Qur'an during bowing (*Ruku`*) or prostration (*Sujud*) Ibn `Abbas reported that when the Messenger of Allah was in his death disease, he drew the sheet while the people were arranged into rows behind Abu Bakr and said:

"O people, nothing is left from the glad tidings of the Prophethood except a good vision which the Muslim sees. I am forbidden to recite the Qur'an while I am bowing or prostrating. As for Ruku` glorify Allah during it, and during Sujud earnestly supplicate Allah during it for it is optimum time to be answered in." ⁽¹⁾

Among situations in which *Du`a'* is answered are the fol-

1. Reported by Muslim.

lowing:

11- The oppressed:

In the *Hadith Qudsi* (Divine *Hadith*), the following is mentioned,

"O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you. So do not oppress one another."

Anas Ibn Malik reported that: the Messenger of Allah (peace and blessings be upon him) said,

"Beware of the Du`a' of the oppressed, even he is an unbeliever, since there is no screen between it and Allah."

12- The pilgrim, the warrior (in the way of Allah), and the one who performs `Umrah:

Ibn `Umar (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said,

"The warrior strives in the way of Allah, and those who perform Hajj or `Umrah are the deputies of Allah. He called them and they answered His Call. They asked of Him and He gave them."

13- The Du`a' of the Muslim for his fellow Muslim in his absence:

Abu Al-Darda' (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him)

said that,

"There is no believing servant who supplicates for his brother in his absence when the angels don't say, 'The same be for you.'"

14- The Du`a' of the traveler and the parents:

Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said,

"Three kinds of Du`a' will surely be answered; the Du`a' of the oppressed, the traveler and that of the parents on his children."⁽¹⁾

1. A Sahih hadith and it is reported by Al-Tirmidhi.

Reasons of Non-acceptance of *Du`a'*

1- Answering *Du`a'* may be delayed in this world to the time in which it may be fruitful. In this respect, the following *hadith* of the Prophet is quoted:

Ibn Mas`ud (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said,

"Ask Allah for His Grace for Allah loves to be asked and the best form of worship is wait for repose."

2- The *Du`a'* may not be answered in this world, but the servant may be compensated for it by relieving him from a destined adversity. This is supported by the following *hadith* of the Prophet (peace and blessings be upon him):

"Never a Muslim on this earth invokes Allah (for certain purpose) when Allah would not give it to him, or remove a calamity from him that equals his Du`a', unless it is a sin or severity towards relatives."⁽¹⁾

3 - The *Du`a'* may not be accepted because one does not observe the required prerequisites for *Du`a'* which were previously mentioned:

(1) Sincerity,

1. Reported by: Al-Tirmidhi.

- (2) Seeking lawful food,
- (3) Consciousness of the heart,
- (4) Supplicating with good and being patient in receiving the answer.

The early Muslims were heedful of all these points:

Once Al-Hafiz Ibn Al-Jawzi addressed himself and gently rebuked himself (because of its anxiety of non-acceptance of his *Du`a'*) saying: I was afflicted with an adversity and I supplicated to Allah a lot to relieve and ease me from this. But the answer was delayed and I was anxious. I shouted saying "Woe unto you! Contemplate your self! Are you owned or an owner? Are you coming or will you leave this world? Did you not know that this world is a trial? If you seek your purposes and are not patient towards your demands, then where is the meaning of trial? Is trial nothing but rejection and the reverse of demands? So, grasp the meaning of responsibility and see what is lowly and cherished and what is difficult and easy. Thus when the soul contemplates what I have said, it will cool down.

I said to it: I have a second answer. You seek your purposes through truth, but you, at the same time, are not committed to the truth and this is the very ignorance. The reverse of this is the right case, since you are owned and the sane owned person demands himself to give the owner his right and he knows that the owner is not responsible to lead him to his aims. Thus, it has somewhat cool down.

I said to it: I have a third answer; you said that acceptance

of my *Du`a'* was delayed because you blocked its road with sins. If you cleared the road for it, it would hurry to you. You behaved as if you did not know that the cause of comfort is piety. Did you not hear Allah's saying,

﴿And for those who fear God, He (ever) prepares a way out, and He provides for him from (sources) he never could imagine).﴾

(Al-Talaq: 2-3)

Did you not understand that the one who is not God-fearing, Allah will block the means before him and will put his life in disorder.

What a heedless state you are in which will preventing your purposes and wishes. When she knows this truth it will calm down.

I said to it: I have a fourth answer. You seek what you do not know of its consequences, which may harmful for you. You are like the kid who is fond of sweets. Your Creator knows what is best for you. 'How'? He said, ﴿But it is possible that ye dislike a thing which is good for you.﴾ When truth was clear to hear through these answers, its tranquility increased.

I said to it: I have a fifth answer. What you crave for will decrease your reward and status. So, the truth prevents this reaching you as a gift for you. It was most deserving to demand what benefits you in the Hereafter; therefore, you should understand what I have explained. It replied, I have contemplated what you have explained and I have truly understood.

Once Ibrahim Ibn Adham passed by the market of Al-Basra. The people gathered around him and asked O Abu Ishaq! Why were not our supplications answered? He replied: "Because your hearts have turned dead with ten things:

"You knew Allah but did not observe His right. You claimed that you love the Messenger of Allah (peace and blessings be upon him), but you shunned his *Sunnah*. You recited the Qur'an, but did not act accordingly. You ate Allah's Favors, but did not give thanks to it. You said that Satan is Allah's enemy, but you agreed him. You said Paradise is truth, but did not prepare for it. You said that Fire is truth, but did not escape it. You said that death is truth, but did not prepare for it. You woke up (from your sleep) and engaged with people's faults and were heedless of your faults and buried your dead and did not consider."

Ja'far Al-Sadiq was asked, "Why do we supplicate but our supplication is not answered?" He replied; 'Because you supplicate the One Whom you do not know.'

Amongst the things, which prevent *Du`a'* being answered is doing injustice to Allah's creatures. `Ali Ibn Abi Talib (may Allah be pleased with him) said to Nuf Al-Bakka'i "O Nuf, Allah the Almighty advised Dawud (peace and blessings be upon him) to order the children of Israel: 'Not to enter My houses except with purified hearts, humble eyes, and purified hands. Otherwise, I will never respond to any one of them.

It is reported that the Prophet Moses (peace and blessings be upon him) passed by a man who was earnestly invoking Al-

lah. Moses (peace and blessings be upon him) said, "O My Lord, if I was able to give him his need, I would do. Allah the Almighty revealed to him saying: 'I am more Merciful to him than you, but he supplicates Me while his heart is occupied by his sheep. Then the man supplicated Allah with his heart, and his need was fulfilled.'" It was also reported, "How do you expect the answer of your *Du`a'*, while you block its way by heedlessness?" Sahih Al-Mari used to say: "Whoever frequently knocks the door; it will inevitably open for him." Rabi`ah Al-`Adawiyyah said to him, 'How do you dare to say that? When was this door ever closed? Salih said the man was mistaken, but the woman was right. The believing servant should be certain that Allah accepts *Du`a'* out of His Grace, answers before calling and grants before *Du`a'*.

These traits encourage the Muslim to evaluate himself and hasten to Allah's pleasure since he earnestly invoked Allah day and night. The Muslim should not think that his sins are numerous and he will not be answered since Allah the Almighty answered the supplication of the worst among creatures, Satan (Iblis).

Sulaiman Ibn `Uyainah said, "What the person knows about himself (sins) should not prevent him from supplicating to Allah. That is because Allah the Almighty answered the supplication of the worst creature, Satan (Iblis). Allah the Almighty said,

﴿Iblis said: "O my Lord! Give me then respite till the Day the (dead) are raised" (God) said: 'Respite is granted thee.﴾

(Al-Hijr: 36-37)

Abu Dharr said, "The righteous man needs *Du`a'* like food needs salt."

Ibn `Ata' (may Allah have mercy upon him) said, "Delaying of granting along with your earnest *Du`a'* should not be a reason of your despair since Allah the Almighty has guaranteed that He would answer your *Du`a'* in what He has chosen for you and not in what you yourself have chosen and in a time which he wills not when you yourself wills.

Recommended Supplications In Various Situations

Du`a' connects man with his Lord and shelters him with Divine protection, kindness and care. *Du`a'* is the essence of worship. It is the intimate companion in times of loneliness and the light in darkness. By means of *Du`a'* Allah removes the calamity and improves the affairs of the individual and the *Ummah* (nation). It is the spirit of all virtuous deeds and the protective shield against the evils of men and Jinn. Therefore, the Messenger of Allah (peace and blessings be upon him) had taught us various supplications for all times and situations; when getting up, going to bed, in seclusion, in open, in travelling, in dwelling, at night, at day, upon seeing the new moon, at the last hours of the night, etc.

Let's now, my Muslim brother and sister, get acquainted with the following illustrative supplications of the Prophet Muhammad (peace and blessings be upon him) to benefit therefrom:

When Getting Up

"All praise be to Allah Who has given us life after death and to Him is the physical resurrection."⁽¹⁾

1. Reported by Al-Bukhari on the authority of Huzaifah Ibn Al-Yaman.

« الحمد لله الذي أحيانا بعد ما أماتانا وإليه النشور. »

"Praise be to Allah Who has returned my soul to me, and revitalized my body, and allowed me to remember Him."⁽¹⁾

« الحمد لله الذي رد عليّ روحي وعافاني في جسدي، وأذن لي بذكره. »

"There is no god but You. Glory be to You. O Lord! I ask You forgiveness for all my sins and I ask You Your mercy. O Lord, increase me in knowledge and let not my heart deviates now after You have guided me, but grant me mercy; for You are of bounties without measure."⁽²⁾

"لا إله إلا أنت سبحانك، اللهم استغفرك لذنبي وأسألك رحمتك اللهم زدني علماً ولا ترغ قلبي بعد إذ هديتني وهب لي من لدنك رحمة إنك أنت الوهاب."

1. Reported by Ibn Al-Sunni on the authority of Abu Hurairah with a *Sahih* chain of transmission.

2. Reported by Abu Dawud on the authority of `Aishah (may Allah be pleased with her).

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2. Reported by Abu Dawud on the authority of `Aishah (may Allah be pleased with her).

The Prophetic Supplications when Entering and Leaving the Bathroom

The Prophet (peace and blessings be upon him) has recommended the following:

- a) One should not touch the private parts with the right hand when urinating,
- b) One should not also use the right hand to clean oneself from excrement,
- c) Avoid using bones and animal remains when cleaning oneself,
- d) Neither urinate nor defecate with one's front or rear towards the direction of Prayer when outdoors,
- e) He should not urinate in flowing water,⁽¹⁾ on paths,⁽²⁾ in waterways,⁽³⁾ in the shade (where people sit), in holes⁽⁴⁾ or in the public bathing places,⁽⁵⁾
- f) He should not talk with anyone in the bathroom.⁽⁶⁾

1. Reported by Al-Bukhari and Muslim.

2. Reported by Muslim.

3. Reported by Abu Dawud.

4. Reported by Abu Dawud and Al-Tirmidhi.

5. Reported by Abu Dawud and Al-Tirmidhi.

6. Reported by Abu Dawud.

1- On the authority of Anas (may Allah be pleased with him) "The Prophet (peace and blessings be upon him) used to say when entering the bathroom"

"O Allah! I seek refuge in You from demons, male and female."⁽¹⁾

« اللهم إني أعوذ بك من الخبث والخبائث . »

2- On the authority of `Aishah (may Allah be pleased with her) "The Prophet (peace and blessings be upon him) used to say when leaving the bathroom:

"(O Lord!) I beseech Your forgiveness."⁽²⁾

« غفرانك . »

1. Reported by Al-Bukhari.

2. Reported by Ahmad and Abu Dawud.

The Prophetic Manners in Performing Wudu' (Ablution)

The Messenger of Allah (peace and blessings be upon him) used to observe the following manners when performing Wudu';

- a) To begin Wudu' by mentioning the Name of Allah,⁽¹⁾
- b) To use the Siwak (tooth-stick),
- c) To perform Wudu' well,
- d) To begin with the right when washing arms and legs,⁽²⁾
- e) To avoid extravagance in using water,⁽³⁾
- f) To wet in between the fingers and toes,
- g) To wet his beard,
- h) To let the water reach as much of the mouth and nostrils as possible, unless fasting, when one should do so sparingly,
- i) To say on completion of Wudu',

"I testify that there is no god but Allah, the One, Who

1. Ibn Majah reported on the authority of Abi Sa'id (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said, "No ablution is valid for one who does not mention the Name of Allah at the beginning of it."

2. Reported by Al-Bukhari and Muslim.

3. Reported by Imam Ahmad and Ibn Majah.

has no partner and I testify that Muhammad is His servant and Messenger."⁽¹⁾

«أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله.»

- "O Lord! Forgive me my sins, make my house spacious and bless for me my provision."⁽²⁾

«اللهم اغفر لي ذنبي ووسع لي في داري وبارك لي في رزقي.»

- j) To perform two Rak'as (other than the obligatory ones) after Wudu'.⁽³⁾

1. Reported by Abu Dawud in his *Sunan*.

2. Muslim reported of `Uqbah Ibn `Amir from `Umar Ibn Al-Khattab (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said, "Whoever performs ablution perfectly, then says, 'I testify that there is no god but You and Muhammad is the servant of Allah and His Messenger, will have the eight gates of Paradise open for him so that he can choose which one to enter from.'"

3. Reported by Ibn Al-Fulani and Ibn Al-Sunni in their book "*The Action of Day and Night*."

When Hearing the Adhan (the Call to Prayer)

1- On the authority of Abu Sa'id Al-Khudri (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said,

"Whenever you hear the Adhan, repeat what the muezzin is saying."⁽¹⁾

2- On the authority of `Abdullah Ibn `Amr Ibn Al-`Aas (may Allah be pleased with him) that he heard the Messenger of Allah (peace and blessings be upon him) say,

"When you hear the muezzin, repeat what he says and then ask Allah to bless me. Whoever asks Allah

1. Al-Bukhari reported on the authority of `Uthman (may Allah be pleased with him) that he performed ablution and then said, "I have watched the Prophet (peace and blessings be upon him) perform ablution in this manner saying, "If any one performs ablution like that of mine and offers two Rak'as during which he does not think of anything else, ten his past sins will be forgiven."

Muslim also reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said to Bilal, narrate to me which act you did in Islam for which you hope to receive good reward, for I heard during the night the sound of your steps before me in paradise. Bilal said: I did not do any act in Islam for which I hope to get any benefit but this that when I perform complete ablution during the night or day I observe Prayer with that purification what Allah has ordained me to pray."

to bless me once will receive ten blessings from Him. Then ask Allah to grant me Al-Wasilah, which is a special position in Paradise, which only one servant of Allah can attain. Would that I am one. He who asks Allah to grant me Al-Wasilah will be entitled to my intercession (on the Day of Judgment)."⁽¹⁾

«إذا سمعتم المؤذن فقولوا مثل ما يقول، ثم صلوا علي فإنه من صلى علي صلاة، صلى الله عليه بها عشراً ثم سلوا الله لي الوسيلة فإنها منزلة في الجنة لا تنبغي إلا لعبد من عباد الله وأرجو أن أكون أنا، فمن سأل الله لي الوسيلة حلت له الشفاعة.»

3- On the authority of Jabir Ibn `Abdullah (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said,

"Whoever says when he hears the Adhan, 'Allah! Lord of this perfect call, and the Prayer about to be performed; grant to Muhammad Al-Wasilah and excellence, and raise him up to a praised position (interceding on behalf of his followers on the Day of Judgment), one which You Promised to him,' will be entitled to my intercession on the Day of Judgment."⁽²⁾

«اللهم رب هذه الدعوة التامة والصلاة القائمة آت محمداً الوسيلة والفضيلة وابعثه مقاماً محموداً الذي وعدته.»

1. Reported by Al-Bukhari and Muslim.

2. Reported by Muslim.

4- On the authority of Sa'd Ibn Abi Waqqas (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said,

"Whoever says when he hears the muezzin, 'I testify that there is no god but Allah, the One, Who has no partner and I testify that Muhammad is His servant and Messenger. I am satisfied with Allah as my Lord, Muhammad as my Messenger and Islam as my religion,' will have his sins forgiven."⁽¹⁾

«أشهد أن لا إله إلا الله وحده لا شريك له وأن محمداً عبده ورسوله رضيت بالله رباً وبمحمد رسولاً وبالإسلام ديناً.»

1. Reported by Al-Bukhari.

Supplications of Prayers

1- On the authority of Abu Hurairah (may Allah be pleased with him) who said, the Messenger of Allah used to keep silent between the *Takbir* (Words of Greatness) and the recitation of the Qur'an and that interval of silence used to be a short one. However, I said to the Prophet (peace and blessings be upon him), "May my parents be sacrificed for you! What do you say in the pause between *Takbir* and recitation?" The Prophet (peace and blessings be upon him) said, "I say,

'O Allah! Purify me from sins just as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with snow, water and hail.'⁽¹⁾

«اللهم نقني من خطاياي كما نقيت الثوب الأبيض من الدنس، اللهم اغسلني بالماء والثلج والبرد.»

2- On the authority of Jabir (may Allah be pleased with him) who said that the Prophet (peace and blessings be upon him) used to say at the beginning of Prayer (after *Takbir* and before the recitation of the Qur'an),

"Surely, my Prayer, my sacrifice, my life and my death are dictated for the sake of Allah, the Lord of the worlds, Who has no partner. Therefore am I commanded and therefore do I submit. O Allah! Guide

1. Reported by Muslim.

me to the fairest deeds. No one can guide me to the fairest deeds but You. Divert the worst of them away from me as no one can divert the worst of them but You."⁽¹⁾

«إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين، لا شريك له وبذلك أمرت وأنا أول المسلمين، اللهم اهْدني لأحسن الأعمال وأحسن الأخلاق لا يهدي لأحسنها إلا أنت، وقني سيئ الأعمال وسيئ الأخلاق لا يقي سيئها إلا أنت.»

3- On the authority of `Ali Ibn Abi Talib (may Allah be pleased with him) who said, the Prophet (peace and blessings be upon him) used to say between the *Takbir* and the recitation of the Qur'an,

"I turn my face to Him Who originated the heavens and the earth, a true believer and Muslim, and not one of the polytheists. Surely, my Prayer, my sacrifice, my life and my death are dictated for the sake of Allah, the Lord of the worlds, Who has no partner. Therefore am I am commanded and therefore do I submit. O Allah! You are the Sovereign. There is no god but You. You are my Lord and I am Your slave. I have done injustice to myself, and admit my wrong, so forgive me all my sins. No one but You can forgive sins. Guide me to the finest morality as no one can guide me to the finest morality but You. Divert the

1. Reported by Al-Bukhari and Muslim. However, Abu Dawud and Al-Nasa'i reported this *hadith* with this additon, "O Allah! Set me apart from my sins as the East and West are set apart from each other."

worst of it away from me as no one can divert the worst of it but You. I am present and ready to obey. All good is in Your Hands, and evil is not of You. I am of You and (will return) unto You. You are Blessed and Exalted. I seek Your forgiveness and unto You I repent."

«وجهت وجهي للذي فطر السموات والأرض حنيفاً وما أنا من المشركين، إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين، لا شريك له وبذلك أمرت وأنا من المسلمين. اللهم أنت الملك لا إله إلا أنت، أنت ربي وأنا عبدك ظلمت نفسي واعترفت بذنبي فاغفر لي ذنوبي جميعاً لا يغفر الذنوب إلا أنت، واهدني لأحسن الأخلاق لا يهدي لأحسنها إلا أنت، واصرف عني سيئها لا يصرف عني سيئها إلا أنت، لبيك وسعديك والخير كله في يديك، والشر ليس إليك، أنا بك وإليك، تباركت وتعاليت، أستغفرك وأتوب إليك.»

When he (peace and blessings be upon him) assumed the bowing position he used to say,

"O Lord, for You I have made *Ruku`* and in You I have placed my faith, and to You I have committed myself. My ears, my eyes, my brain, my bones and my nerves humble themselves before You."

«اللهم لك ركعت، وبك آمنت، ولك أسلمت، خشع لك سمعي وبصري ومخي وعظمي وعصبي.»

When he (peace and blessings be upon him) raised himself from the bowing position, he used to say,

"O Allah! Praise be to You that fills the heavens and

the earth and fills everything between them, and fills whatever else remains to be filled after that."

« اللهم ربنا لك الحمد ملء السموات والأرض وما بينهما، وملء ما شئت من شيء بعد. »

When he assumed *Sujud* (prostration), he (peace and blessings be upon him) used to say,

"O Lord! For You I have prostrated, and in You I have placed my faith, and to You I have committed myself. My face lies prostrated before the One Who created it, and fashioned it, and opened within it senses of hearing and sight. Blessed be Allah, the Best of Creators."

« اللهم لك سجدت وبك آمنت ولك أسلمت، سجد وجهي للذي خلقه وصوره، وشق سمعه وبصره، تبارك الله أحسن الخالقين. »

Before *Taslim* (concluding the Prayer with invocations of peace), he (peace and blessings be upon him) used to say,

"O Lord! Forgive me for what I have done and what I have not done; for what I have kept secret and what I have done openly. You are the Supreme Advancer, the Supreme Retarder. There is no god but You."⁽¹⁾

« اللهم اغفر لي ما قدمت وما أخرت وما أسررت وما أعلنت وما أسرفت وما أنت أعلم به مني، أنت المقدم وأنت المؤخر لا إله إلا أنت. »

1. Reported by Al-Nasa'i.

4- On the authority of the Mother of the faithful, `Aishah (may Allah be pleased with her) who said that the Prophet (peace and blessings be upon him) used to say in his *Sujud* and *Ruku`*;

"O Lord! Glory be to You and praise. O Lord! Forgive me."⁽¹⁾

« سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي. »

5- On the authority of Abi Sa'id (may Allah be pleased with him) who said, "When the Prophet (peace and blessings be upon him) raised himself from *Ruku`* he used to say,

"O Lord! May Your praises fill the heavens, fill the earth, fill everything between them and fill whatever else remains to be filled after that.

You alone are deserving of praise and majesty. The most truthful thing any servant ever said (and we are all Your servants) is: there is no one to withhold what You give, and no one to give what You withhold. And no wealthy person's wealth will avail him with you."⁽²⁾

« اللهم ربنا لك الحمد ملء السموات والأرض، وملء ما شئت من شيء بعد، أهل الثناء والمجد، أحق ما قال العبد - وكلنا لك عبد - اللهم لا مانع لما أعطيت، ولا معطي لما منعت، ولا ينفع ذا الجد منك الجد. »

1. Reported by Muslim, Abu Dawud, Al-Tirmidhi and Al-Nasa'i.

2. Reported by Al-Bukhari, Muslim, Abu Dawud, and Al-Nasa'i.

6- On the authority of Rifa'ah Ibn Rafi' (may Allah be pleased with him) who said, "While I was praying with the Messenger of Allah (peace and blessings be upon him), I sneezed so that I said,

'O our Lord! All praises are for You. They are many, good and blessed praises that satisfy and please our Lord.'

« الحمد لله حمداً كثيراً طيباً مباركاً فيه مباركاً عليه كما يحب ربنا ويرضى. »

When the Prophet completed the Prayer, he asked, 'Who has said these words?' The Prophet (peace and blessings be upon him) repeated this question three times, then I said, 'I have.' He (peace and blessings be upon him) asked further, 'What did you say?' I replied, 'I said,

'O our Lord! All praises are for You. They are many, good and blessed praises that satisfy and please our Lord.'

Thereupon, the Prophet (peace and blessings be upon him) said,

'By the One Who in whose Hand my soul lies, I saw over thirty angels competing to raise it first (to Allah)'⁽¹⁾

7- On the authority of Ibn Mas'ud (may Allah be pleased with him) who said that the Messenger of Allah (peace and

1. Reported by Muslim, Abu Dawud and Al-Nasa'.

blessings be upon him) used to say after *Tashahud* (testification of faith in Prayer),

"O Allah! Make our hearts incline to good deeds, conciliate between us, guide us to the ways of Al-Salam (Paradise), lead us from the depths of darkness into light, prevent us from committing shameful deeds whether in open or in secret, bless our hearing, our sight, our hearts and our wives. Make us repentant, O Sublime-Relenting, O Most Merciful! O Allah! Make us grateful for Your bounties and perfect them for us."

« أَلْفُ اللّٰهِمَّ عَلَى الْخَيْرِ قُلُوبِنَا، وَأَصْلِحْ ذَاتَ بَيْنِنَا، وَاهْدِنَا سَبِيلَ السَّلَامِ، وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ، مَشْنِينَ لَهَا، وَأَتَمِّمَهَا عَلَيْنَا. »

8- On the authority of Qays Ibn 'Abadah (may Allah be pleased with him) who said, "Once 'Ammar Ibn Yasir (may Allah be pleased with him) led people in Prayer. However, he performed it quickly to the extent that people objected. Thereupon, he said, "Have not I perfected its *Ruku'* and *Sujud*." "Yes," they replied. Then he added, "I have, moreover, supplicated to Allah (in that Prayer) with the Prophetic supplication,

"Our Lord! By Your Knowledge of the Unseen, and by Your Power over Your creation, grant me life so long as You know life to hold good for me and grant me death when You know death to hold good for me."

Our Lord! I ask You for the fear of You in public and in private. I ask You for (the ability to speak) the word of truth in tranquillity and in anger. I ask You for frugality in wealth and in poverty. I ask You for happiness which is never exhausted. I ask You for pleasure which is never ending. I ask You for contentment with Your decision. I ask You for the finer life after death and I ask You for the pleasure of looking upon Your Face, meeting You without ever having undergone great suffering and without ever having been subjected to misleading temptation. Our Lord! Adorn us with the adornment of faith and make of us guides who are rightly guided." ⁽¹⁾

« اللهم بعلمك الغيب، وقدرتك على الخلق، أحيني ما علمت الحياة خيراً لي، وتوفني إذا علمت الوفاة خيراً لي، اللهم أسألك خشيتك في الغيب والشهادة، وأسألك كلمة الإخلاص في الرضا والغضب، وأسألك القصد في الفقر والغنى، وأسألك نقيض ما لا تنقطع، وأسألك برد العيش بعد الموت، وأسألك لذة النظر إلى وجهك والشوق إلى لقائك في غير ضراء مضرة ولا فتنة مضلة. اللهم زينا بزينة الإيمان وجعلنا هداة مهتدين. »

9- Al-Zubair (may Allah be pleased with him) used to say after performing Prayer,

"There is no god but Allah. He is alone. There is no partner with Him. Sovereignty belongs to Him and He is Potent over everything. There is no might or

1. Reported by Razin.

power except with Allah. There is no god but Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no god but Allah, to whom we are sincere in devotion, even though the unbelievers deny it."

« لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، لا حول ولا قوة إلا بالله، لا إله إلا الله ولا نعبد إلا إياه، له النعمة، وله الفضل وله الثناء الحسن. لا إله إلا الله مخلصين له الدين وله كره الكافرون. »

Al-Zubair said, the Prophet (peace and blessings be upon him) used to say this at the end of every Prayer.

10- On the authority of Anas (may Allah be pleased with him) who said that once the Messenger of Allah (peace and blessings be upon him) passed by a Bedouin while he was calling upon Allah in Prayer with the following words,

"O You Whom eyes cannot realize, nor can minds perceive. None can describe You. You are Ever-Lasting and can never be afflicted with disasters. You know the weight of mountains, the depth of seas, the amount of raindrops, the number of tree-leaves and the scope of darkness and light. There is no heaven, earth, sea or mountain beyond Your Power. O Allah! Make our last hours the best of life, our last deeds the best, the Day in which we will meet You the best."

« يا من لا تراه العيون، ولا تخالطه الظنون، ولا يصفه الواصفون،

ولا تغييره الحوادث، ولا يخشى الدوائر، يعلم مثاقيل الجبال، ومكايل البحار، وعدد قطر الأمطار، وعدد ورق الأشجار، وعدد ما أظلم عليه الليل وأشرق عليه النهار، ولا توارى منه سماء سماء ولا أرض أرضاً ولا بحر ما في قعره، ولا جبل ما في وعره، اجعل خير عمري آخره وخير عملي خواتمه، وخير أيامي يوم ألقاك فيه. «

Thereupon, the Prophet (peace and blessings be upon him) ordered someone to bring that man to him after the finishing of his Prayer. When the man came to the Messenger of Allah (peace and blessings be upon him), he gave him some gold as a gift and asked him: "Where are you from, O Bedouin?"

"From the tribe of Bani `Amir Ibn Sa'sa'ah," the man replied.

"Do you know the reason of this gift?" the Prophet asked.

"You do so to affirm the relation between us," the man responded.

"Surely, this relation has many rights upon me, but I give you this gold as a gift for your good supplication and praise to Allah," the Prophet declared.⁽¹⁾

11- On the authority of Ibn `Abbas (may Allah be pleased with him) who said that the Messenger (peace and blessings be upon them both) used to say when getting up at midnight to pray,

"O Allah! Praise be to You. You are the Lord of the

1. Reported by Muslim, Abu Dawud and Al-Nasa'i.

heavens and the earth and all that dwell therein. Praise be to You! You are the Light of the heavens and the earth and all that dwell therein. Praise be to You! You are the Truth. Your promise is true. Your Word is true. Your meeting is true, the Garden is true, the Hell-fire is true, the Prophets are true, Muhammad is true and the Hour is true! O Allah, to You I commit myself, and to You I turn in repentance, for You I fight, and through You I pass judgment. Forgive me my sins, past and future, open and hidden and all that You know better than me. You are the Supreme Advancer, the Supreme-Retarder. There is no god but You.⁽¹⁾

« اللهم ربنا لك الحمد أنت قيوم السموات والأرض ومن فيهن، ولك الحمد أنت نور السموات والأرض ومن فيهن، ولك الحمد أنت ملك السموات والأرض ومن فيهن، ولك الحمد أنت الحق ووعدك حق ولقاؤك حق وقولك حق، والجنة حق والنار حق، والنبيون حق ومحمد حق والساعة حق، اللهم لك أسلمت وبك آمنت، وعليك توكلت وإليك أنبت، وبك خاصمت، وإليك حاكمت، فاغفر لي ما قدمت وما أخرت وما أسررت وما أعلنت وما أنت أعلم به مني، أنت المقدم وأنت المؤخر لا إله إلا أنت - أو لا إله غيرك. «

12- On the authority of Jubair Ibn Mut'am (may Allah be pleased with him) that he saw the Messenger of Allah (peace and blessings be upon him) supplicating to Allah in his Prayer

1. Reported by Al-Tabarani in *Al-Awsat*.

with the following words,

"Allah is the Greatest in the greatest measure; and the fullest praise to Allah and Glory be to Allah, early and late (three time). I seek refuge in Allah from the accursed Satan: his pride, sorcery and whispering."

«الله أكبر كبيراً، والحمد لله كثيراً، وسبحان الله بكرة وأصيلاً
(ثلاثاً) أعوذ بالله من الشيطان الرجيم من نفخه ونفثه وهمزه.»

13- The Messenger of Allah (peace and blessings be upon him) used to say after *Takbir* and before the recitation of the Qur'an,

"O Allah, the Lord of Jibril, Mika'il and Israfil, the Creator of the heavens and the earth! The Knower of what is hidden and open. It is You that will judge between your servants in those matters about which they have differed! Guide me to the truth by Your permission. Surely You guide whom You will to the straight path."⁽¹⁾

«اللهم رب جبريل، وميكائيل، وإسرافيل، فاطر السموات والأرض، عالم الغيب والشهادة، أنت تحكم بين عبادك فيما كانوا فيه يختلفون، اهدني لما اختلفت فيه من الحق بإذنك، إنك تهدي من تشاء إلى صراط مستقيم.»

14- `Aishah (may Allah be pleased with her) said that the Messenger of Allah (peace and blessings be upon him) used to

1. Reported by Abu Dawud.

say in his *Ruku`* and *Sujud*,

"All Glorious, All Sacred, the Lord of the angels and the soul!"⁽¹⁾

«سبوح قدوس، رب الملائكة والروح.»

15- On the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said,

"The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state)."⁽²⁾

16- On the authority of Ibn `Abbas (may Allah be pleased with them both) who said, the Messenger of Allah (peace and blessings be upon him) used to say when sitting between the two prostrations,

"O Allah! Forgive me, have mercy on me, guide me, console me, grant me well-being and provide me."⁽³⁾

«اللهم اغفر لي، وارحمني، واهدني، واجبرني، وعافني، وارزقني.»

17- On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said,

"When one of you utters Tashhud, he must seek ref-

1. Reported by Muslim, No. 771.

2. Reported by Muslim, No. 487.

3. Reported by Muslim, No. 482.

uge in Allah from the following four trials: Hell-fire, the grave, life and death, and Masih Al-Dajjal (Anti-christ).⁽¹⁾

«إذا فرغ أحدكم من التشهد، فليتعوذ بالله من أربع: من عذاب القبر، ومن عذاب جهنم، ومن فتنة المحيا والممات، ومن شر فتنة المسيح الدجال.»

18- On the authority of `Aishah (may Allah be pleased with her) who said that the Prophet (peace and blessings be upon him) used to supplicate in Prayer thus:

"O Allah I seek refuge in You from the torment of the grave. I seek refuge in You from the trial of the Al-Dajjal and I seek refuge in You from the trial of life and death. O Allah! I seek refuge in You from sin and debt."

«اللهم إني أعوذ بك من عذاب القبر، وأعوذ بك من فتنة المسيح الدجال، وأعوذ بك من فتنة المحيا والممات، اللهم إني أعوذ بك من المأثم والمغرم.»

`Aishah added that someone said to him, "Messenger of Allah! Why is it that you so often seek refuge from debt?" He said,

"When a person incurs debt, he is obliged to tell lies and break promises."⁽²⁾

19- On the authority of Abu Bakr Al-Sidiq (may Allah be

1. Reported by Abu Dawud and Al-Tirmidhi.

2. Reported by Al-Bukhari, Muslim and Abu Dawud.

pleased with him) who said that he said to the Messenger of Allah (peace and blessings be upon him), "Teach me a form of supplication to Allah in my Prayer." He said,

"Say, 'O Allah! Verily I have wronged my soul greatly. And no one can forgive sins but You. So forgive me with Your forgiveness and have mercy upon me. You are the Most Merciful, Oft-Forgiving.'"⁽¹⁾

«اللهم إني ظلمت نفسي ظلماً كثيراً، ولا يغفر الذنوب إلا أنت، فاغفر لي مغفرة من عندك، وارحمني إنك أنت الغفور الرحيم.»

20- On the authority of Abu Umamah (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said,

"Whoever recites ayat Al-Kursi after each Prayer, will have nothing to prevent him from entering Paradise but death."⁽²⁾

Imam Ibn Al-Qayim (may Allah bestow mercy on him) stated that: "Nothing comes in between him and Paradise but death."

21- Once the Prophet (peace and blessings be upon him) said to a man, "What do you say in Prayer?" The man said, "After saying the *Tashahud* I used to say, 'O Allah! I ask You Paradise and I seek refuge in You from Hell.'

«اللهم إني أسألك الجنة، وأعوذ بك من النار.»

1, 2. Reported by Al-Bukhari and Muslim.

The man added further, "I am not skillful in supplicating like you and Mu`adh." Thereupon the Messenger of Allah (peace and blessings be upon him) explained, "We are but invoking what you say."⁽¹⁾

1. Reported by Al-Nasa'i and Al-Tabarni.

Supplication by Day and Night

Day and night are two signs of Allah Most High. The Glorious Qur'an eloquently explains,

﴿So glory be to Allah, when ye reach eventide and when ye rise in the morning.﴾

(Al-Rum: 17)

Consequently, the Messenger of Allah (peace and blessings be upon him) has instructed the believers to praise and supplicate to Allah Most High when seeing these two signs like the other signs such as the moon, the stars, the mountains, the sun, the sky, the earth, etc. However, all these creatures of Allah celebrate His praise even though man has no ability to understand their glorification out of Allah's Mercy.

These creatures, furthermore, incline to Muslims. Thus the Messenger of Allah (peace and blessings be upon him) said concerning the Mount Uhud,

"Verily, Uhud is a Mount which loves us and we love it."

However, the following are some supplications which the Prophet used to utter in the morning and in the evening:

1- On the authority of Abu Hurairah who said that Abu Bakr (may Allah be pleased with them both) said to the Messenger of Allah (peace and blessings be upon him),

The man added further, "I am not skillful in supplicating like you and Mu`adh." Thereupon the Messenger of Allah (peace and blessings be upon him) explained, "We are but invoking what you say."⁽¹⁾

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1. Reported by Al-Nasa'i and Al-Tabarni.

"(O Messenger of Allah) teach me something to say when I rise in the morning and when I rise in the evening!" He said, 'Say: O Allah, the Knower of the Unseen and the Seen, Creator of the heavens and earth, Lord and Master of everything. I testify that there is no god but You, I seek refuge in You from the evil within me and the evil of Satan and his traps. I seek refuge in You from doing wrong to myself or to other Muslims.' Say it when you wake up in the morning, and in the evening and when you go to sleep."⁽¹⁾

« اللهم فاطر السموات والأرض عالم الغيب والشهادة رب كل شيء ومليكه، أشهد أن لا إله إلا أنت أعوذ بك من شر نفسي وشر الشيطان وشركه. »

2- On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said,

"He who recites in the morning and in the evening (these words). 'Glory be to Allah and all praise is due to Him', one hundred times, will find no one would bringing on the Day of Judgment anything more excellent than this except one who utters these words or utters more than these words."⁽²⁾

« سبحان الله وبحمده »

1. Reported by Abu Dawud, Al-Nasa'i and Al-Tirmidhi who regards it as Sahih Hasan hadith.

2. Reported by Muslim.

3- On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Prophet (peace and blessings be upon him) used to educate his Companions saying,

"When you wake up in the morning you should say, 'O Lord, with Your Will we rise up in the morning, with Your Will we rise up in the evening, with Your Will we live, with Your Will we die and to You is the return.' And when the evening comes he should say, 'O Lord, with Your Will we rise up in the evening, with Your Will we rise up in the morning, with Your Will we live, with Your Will we die and to You is the return.'"⁽¹⁾

« اللهم بك أصبحنا، وبك أمسينا، وبك نحيا، وبك نموت، وإليك المصير. إذا أمسى فليقل: اللهم بك أمسينا، وبك أصبحنا، وبك نموت، وبك نحيا، وإليك المصير. »

4- On the authority of Ibn Mas'ud (may Allah be pleased with him) who said that when it was evening Allah's Messenger (peace and blessings be upon him) used to supplicate:

"We entered upon evening and the whole kingdom also entered upon evening and praise is due to Allah. There is no god but Allah, the One Who has no partner with Him. His is the Sovereignty and all praise is due to Him. He has Power over everything. O Allah! I beg of You the good of this night and seek refuge in You from the evil of this night and the evil which fol-

1 Reported by Ibn Majah, Al-Tirmidhi, Abu Dawud and Al-Nasa'i.

lows it. O Allah! I seek refuge in You from laziness and from the evil of vanity. O Allah! I seek refuge in You from torment in the Hell-fire and from the torment in the grave."

«أمسينا وأمسى الملك والحمد لله لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير، رب أسألك خير ما في هذه الليلة وخير ما بعدها وأعوذ بك من شر ما في هذه الليلة وشر ما بعدها، رب أعوذ بك من الكسل وسوء الكبر، رب أعوذ بك من عذاب في نار وعذاب في القبر.»

When it was morning he said like this:

"We rose up in the morning and the whole kingdom of Allah rose up in the morning." (1)

«أصبحنا وأصبح الملك لله.»

5- On the authority of Buraydah (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said,

"Whoever says in the morning or in the evening: 'O Allah! You are my Lord. There is no god but You. You have created me and I am Your servant. I will do my best to keep my covenant and promise with You. I seek refuge in You from the evil of what I have made. I acknowledge Your Favors on me and I acknowledge my sin. Therefore, forgive me, for none but You can forgive sins.' And then he dies on that

1. Reported by Muslim, Al-Tirmidhi and Abu Dawud.

day or night will enter Paradise."⁽¹⁾

«اللهم أنت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك وأبوء بذنبي فاغفر لي، فإنه لا يغفر الذنوب إلا أنت.»

6- On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Prophet (peace and blessings be upon him) taught us to sleep on the right side and say,

"O Allah! The Lord of the heavens, the Lord of the earth and the Lord of the glorious Throne. Our Lord, the Lord of everything, the One who brings life out of grains and stones, the Revealer of the Taurah (Torah) and the Injil (gospel). I seek refuge in You from the evil of everything You are to seize by the forelock (You have perfect control over it). O Allah! You are the First, there is naught before You. You are the Last and there is naught after You. You are the Manifest and there is nothing above You. And You are the Innermost and there is nothing beyond You. Remove the burden of debt from us and relieve us from want."⁽²⁾

«اللهم رب السموات ورب الأرض ورب العرش العظيم، ربنا ورب كل شيء، فالق الحب والنوى، منزل التوراة والانجيل، أنت الأول فليس قبلك شيء وأنت الآخر فليس بعدك شيء، وأنت

1. Reported by Abu Dawud, Al-Nsa'i and Ibn Majah.

2. Reported by Muslim, Abu Dawud and Al-Tirmidhi.

الظاهر فليس فوقك شيء، وأنت الباطن فليس دونك شيء، اقض
عنا الدين وأغننا من الفقر.»

7- On the authority of `Abdullah Ibn Habib who said that the Messenger of Allah (peace and blessings be upon him) said to me, "Say!" I said, "What I should say, O Messenger of Allah?" He replied,

"Say, Surahs Al-Ikhlās, Al-Falaq and An-Nas when you rise up in the morning and in the evening and they will suffice you against every evil."⁽¹⁾

Al-Tirmidhi says that this *hadith* is *Sahih* and *Hasan*.

8- On the authority of `Uthman Ibn `Afan (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said,

"The one who reads the following invocation three times both in the morning and in the evening will not experience any harm, 'In the Name of Allah with Whose Name nothing on earth or in heaven is harmful. He is All-Hearing, All-Knowing.'"⁽²⁾

«باسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء
وهو السميع العليم.»

Al-Tirmidhi says that this *hadith* is *Sahih* and *Hasan*.

9- On the authority of Thawban (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings

1. Reported by Abu Dawud and Al-Tirmidhi.

2. Reported by Al-Tirmidhi.

be upon him) said,

"Whoever says in the evening or morning, 'I have satisfied with Allah as my Lord, Islam as a religion and Muhammad as my Prophet,' then Allah will surely please him."⁽¹⁾

«رضيت بالله رباً وبالإسلام ديناً وبمحمد نبياً.»

Al-Tirmidhi says that this *hadith* is *Sahih* and *Hasan*.

10- On the authority of `Abudllah Ibn `Umar (may Allah be pleased with them both) who said that the Messenger of Allah (peace and blessings be upon him) never neglected saying the following when he woke up in morning and in the evening,

"O Lord! I ask You for vitality in this life and the one to come. O Allah! I ask You for forgiveness and well-being in my (practice of) religion, my life, my family and my wealth. O Allah! Conceal my faults and set my fears at ease. O Allah! Protect me from what is before me, from what is behind me, on my right, on my left and from above me. I seek refuge in You from all attempts to undermine me."⁽²⁾

«اللهم إني أسألك العافية في الدنيا والآخرة، اللهم إني أسألك
العفو والعافية في ديني ودنياي، وأهلي ومالي، اللهم استر
عوراتي، وآمن روعاتي، اللهم احفظني من بين يدي، ومن
خلفي، وعن يميني، وعن شمالي، ومن فوقي، وأعوذ بعظمتك
أن أغتال من تحتي.»

1. Reported by Al-Tirmidhi.

2. Reported by Abu Dawud, Ibn Majah and Al-Hakim.

In conclusion to this section, we should keep in mind that *Du`a'* in itself is an act of worship. A Prophetic *hadith* stresses this fact saying,

"Du`a' is an act of worship."

Du`a', moreover, was the only weapon of the Messengers in times of trouble and adversity. Moses was saved from the tyrant Pharaoh and his host by means of *Du`a'*. The Glorious Qur'an states,

﴿The people of Moses said, 'We are overtaken.' (Moses) said: 'By no means! My Lord is with me! Soon will He guide me.﴾

(Al-Su`ra': 61-62)

The more devout and truthful a person is, the more acceptable *Du`a'* will be. Moses, with no doubt, had deep-rooted belief in the Power of his Lord, the Lord of all the universe, the Lord of Moses and Harun, the Lord of Pharaoh and Haman, the Lord of the mountains and waters and the Lord of everything. All things are controlled by His Will. The Glorious Qur'an says,

﴿For to anything which We have willed, We but to say, 'Be,' and it is.﴾

(Al-Nahl: 41)

Moses (peace and blessings be upon him), however, is one of the long chain of Messengers who made use of *Du`a'* in times of trouble and adversity. Noah (peace and blessings be upon him), in same manner, supplicated to Allah saying,

"I am one overcome: Do Thou then help (me)!"

(Al-Qamar: 10)

Supplication on Entering or Leaving the Mosque or the House

In fact, the house and the mosque are two pillars and means of education in Islam. The Messenger of Allah (peace and blessings be upon him) was aware of the importance of the home with regards to education. He said, "Hold your tongue, stay alone at home (to feel the nearness of Allah, and weep for your faults." Home, therefore, had a great role in bringing up men of character like Abu Bakr, `Umar, `Uthman, and `Ali. It is the first place in which the child receives guidance and instruction in his early life.

The mosque, on the other hand, complements the role of the home in bringing up the children. The mosque, in Islam, is a place of worship and education. In the mosque prayers are performed, conferences are held, marriage contracts are made, etc.

Let us consider the following supplications:

1- On the authority of Umm Salamah (may Allah be pleased with her), "The Prophet (peace and blessings be upon him) used to say when leaving the house,

"In the Name of Allah (I go out); I place my trust on Allah! O Allah, I ask refuge in You from stumbling and from being made to stumble, from straying and

from being made to stray, from doing wrong to others and from being wronged by others, and from misunderstanding and from being misunderstood."⁽¹⁾

« باسم الله توكلت على الله، اللهم إنا نعوذ بك من أن نذل أو نذل أو نُظلم أو نُظلم أو نُجْهَل أو يُجْهَل علينا. »

2- On the authority of Anas (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) said,

"Whoever says (when he leaves his house), 'In the Name of Allah, I have put my trust in Allah, there is neither might nor power but in Allah,' will be answered: 'You have been surely sufficed, protected and guided (by Allah).' Satan will also run away from him to the extent that it meets another Satan and says, 'What can you do with a man who is sufficed, protected and guided.'"⁽²⁾

« باسم الله توكلت على الله، لا حول ولا قوة إلا بالله. »

3- On the authority of Abu Hurairah (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) said,

"Whoever enters the mosque should pray for the Prophet (peace and blessings be upon him) and then say, "O Lord! I seek refuge in You against the ac-

1. Reported by Ibn Majah, Al-Tirmidhi, Al-Nsa'i and Abu Dawud.

2. Reported by Abu Dawud, Al-Tirmidhi and Ibn Hibban.

cursed Satan."⁽¹⁾

« اللهم اعصمني من الشيطان الرجيم. »

4- On the authority of Abu Usaid and Abi Qatada (may Allah be pleased with them both), "The Messenger of Allah (peace and blessings be upon him) said,

"Whoever enters the mosque should pray for the Messenger of Allah (peace and blessings be upon him) and say, 'O Allah! Open for me the doors of Your Mercy.' And when he gets out he should say, 'O Allah, I beg of You Your Grace.'"

« اللهم افتح لي أبواب رحمتك. »

« اللهم إني أسألك من فضلك. »

When going to the mosque, he (peace and blessings be upon him) used to say,

"O Allah! Place light in my heart, light in my sight, light in my tongue, light in my hearing, light behind me, light in front of me, light above me, light under me, and grant me light."⁽²⁾

« اللهم اجعل في قلبي نوراً، وفي بصري نوراً، وفي لساني نوراً، واجعل في سمعي نوراً، واجعل من خلفي نوراً، ومن أمامي نوراً واجعل من فوقني نوراً، ومن تحتي نوراً، اللهم أعطني نوراً. »

1. Reported in Majma' Al-Zwa'id with Sahih transmission.

2. Reported by Muslim on the authority of Ibn 'Umar.

Supplications Pertaining to Meetings

The Muslim is required to persist on remembering Allah Most High in all circumstances, i.e., when standing, when sitting and when sleeping. Allah Most High praises those who frequently remember Him saying,

"Men who celebrate the praises of God; standing, sitting and laying down on their sides."

(Al-`Imran: 191)

The Prophet (peace and blessings be upon him) detested the meetings of the heedless and unmindful, because of his aversion to any gathering in which there was no mention of Allah. He moreover, described those who rise up from a meeting in which Allah is never once mentioned as those who rise up from the decaying corpse of a donkey.

The following are Prophetic supplications pertaining to meetings:

1- On the authority of Abu Hurairah (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) said,

"Whoever sits in a meeting and commits some mistakes, but says before departing, 'Glory be to You, O Allah; all praise is due to You; I bear witness that

there is no deity but You. I beg Your Forgiveness and repent to You,' will have all his mistakes (committed in this meeting) forgiven by Allah."⁽¹⁾

« سبحانك اللهم وبحمدك، أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك. »

2- On the authority of Ibn `Umar (may Allah be pleased with him) who said, "I used to observe the Prophet (peace and blessings be upon him) not leaving a meeting before saying,

"O Lord! Forgive me and make me repentant for You. You are the Sublime-Relenting, the Ever-Merciful; one hundred times."⁽²⁾

« رب اغفر لي وتب علي إنك أنت التواب الرحيم. »

3- On the authority of Ibn `Umar (may Allah be pleased with him) who said that, "Rarely, if ever, did the Prophet (peace and blessings be upon him) rise from a gathering without reciting the following *Du`a'* for his Companions:

"O Allah! Grant us consciousness that will prevent us from committing sins, the obedience necessary to gain for us admission to Your Paradise and the unswerving faith necessary to minimize for us the tribulations of this world. O Allah! Allow us to enjoy our hearing, our sight, and our strength for as long as we

1. Reported by Abu Dawud, Al-Nas'i, Ibn Hibban, Al-Hkim and Al-Tirmidh.

2. Reported by Abu Dawud and Al-Timidhi who regards it as *Sahih* and *Gharib* hadith.

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1. Reported by Abu Dawud, Al-Nas'i, Ibn Hibban, Al-Hkim and Al-Tirmidh.

2. Reported by Abu Dawud and Al-Timidhi who regards it as *Sahih* and *Gharib* hadith.

live, and make that enjoyment our heirs (so that when we are gone those who have benefited through us will remember to pray for us). Place our vengeance on those who have wronged us and give us victory over our enemies. Try us not in our faith. Neither make this world our greatest concern or the extent of our knowledge, nor give power to those over us who would oppress us."⁽¹⁾

« اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معصيتك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا مصيبات الدنيا، ومتعنا بأسماعنا وأبصارنا وقوتنا ما أحييتنا واجعله الوارث منا، واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا. »

4- On the authority of Abu Hurairah (may Allah be pleased with him), "The Prophet (peace and blessings be upon him) said,

"Whenever a group leave a meeting in which Allah is never once mentioned, it is as if they leave a decaying corpse of a donkey; and it is for them a great misfortune."⁽²⁾

1. Reported by Al-Tirmidhi who regards it as *Hasan* *hadith*.

2. Reported by Abu Dawud, Al-Tirmidhi and Imam Ahmad in his *Musnad*.

Supplication of Traveling

1- On the authority of Ibn `Umar (may Allah be pleased with him) who said, 'On his return from an expedition, *Hajj* or *`Umrah*, the Prophet (may Allah be pleased with him) used to say whenever he journeyed over the crest of a hill,

'Allah is the Greatest (three times). There is no god but Allah, the One Who has no partner. His is the dominion and His is the praise. He has power over everything. Returning, repenting, worshipping our Lord. He has kept His promise, come to the aid of His servant and defeated the confederates single-handedly.'⁽¹⁾

« لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير، آيئون تائبون عابدون ساجدون لربنا حامدون، صدق وعده ونصر عبده وهزم الأحزاب وحده. »

2- On the authority of Ibn `Umar (may Allah be pleased with him), "When the Prophet mounted his camel with the intention of setting out on a trip he would say;

"Praise be to Allah (three times). Glory be to Allah (three times). Allah is the Greatest (three times). Glo-

1. Reported by Al-Bukhari, Muslim, Ibn Majah, Al-Tirmidhi and Abu Dawud.

ry be to the One Who has made all this subservient to our use - since (but for Him) we would not have been able to attain it. Hence, it is unto Him our Lord that we must always turn. O Allah, we ask You of this, our journey, righteousness and piety; and of deeds, those which are pleasing to You. O Allah, You are our Companion in travel and the Protector of those we leave behind. O Allah, I seek refuge in You from the hardship of the journey ahead, and from wandering into evil and from harm befalling my family or wealth."

« سبحان الذي سخر لنا هذا وما كنا له مقرنين، وإنا إلى ربنا لمنقلبون، اللهم إنا نسألك في سفرنا هذا البر والتقوى ومن العمل ما ترضى، اللهم أنت الصاحب في السفر والخليفة في الأهل، اللهم إني أعوذ بك من وعشاء السفر وكتابة المنظر وسوء المنقلب في الأهل والمال »

On return from the journey, he would repeat the same *Du'a'* and then add the following:

"Returning, repenting, worshiping, praising our Lord."⁽¹⁾

« آيئون تائبون عابدون لربنا حامدون »

3- On the authority of Abu Hurairah (may Allah be pleased with him), "The Prophet (peace and blessings be upon him)

1. Reported by Muslim and Al-Tirmidhi. Abu Dawud adds, "The Prophet (peace and blessings be upon him) and his Companions would say. 'Allah is the Greatest' when ever they journeyed on the top of a hill, and that they said, Glory be to Allah, whenever they reached the valley.

used to say in journeys and in the last time of the night,

"A listener listened to us praising Allah (for) His good trial of us. Our Lord! Accompany us, guard us and bestow upon us Your grace. I seek refuge in Allah from Hell."⁽¹⁾

« سمع سامع بحمد الله وحسن بلائه علينا، ربنا صاحبنا وأفضل علينا عائذاً بالله من النار. »

4- Once Ibn `Umar said to a man who set out on a journey,

"Come close to me so that I may say goodbye to you the way that the Prophet (peace and blessings be upon him) used to say goodbye to us. He used to say: 'I commit your Din (religious conviction) to the keeping of Allah, and (so also) your responsibilities, and the outcome of your doing.' Say, 'I accept and I am satisfied.' The man said, 'I accept and I am satisfied.' Then Ibn `Umar asked him to repeat what he said and the man did."⁽²⁾

« أستودع الله دينك وأمانتك وخواتيم عملك »

5- Ibn `Umar, moreover, related that whenever the Prophet (peace and blessings be upon him) approached a village he intended to enter, he would say,

"O Allah! Give blessing to us (three times). O Allah! Sustain us through those who live here, and make the

1. Reported by Muslim and Abu Dawud.

2. Sheik Ahmad Shakr said, this is a *Sahih* and *Mutasil*.

inhabitants love us as You make us to love the righteous ones among them."

« اللهم بارك لنا فيها (ثلاث مرات)، اللهم ارزقنا حياها وحبينا إلى أهلها وحب صالحى أهلها إلينا. »

6- Al-Tabarani narrates that the Prophet (peace and blessings be upon him) said,

"To his family, nobody leaves something better than performing two Rak'as when he intends traveling."⁽¹⁾

7- On the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said,

"Let whoever intends to set out on a journey say to those whom he leaves behind; 'I leave you in the keeping of Allah, the One Who never fails His trust.'"⁽²⁾

« أستودعكم الله الذي لا تضيع ودائعه. »

8- Ibn `Umar (may Allah be pleased with him) related the Prophet (peace and blessings be upon him) as saying,

"Undoubtedly, when Allah is entrusted with something, He keeps it."⁽³⁾

9- Anas (may Allah be pleased with him) said,

"Once a man come to the Prophet (peace and blessings be upon him) and said, 'I want to set out on a

1. Al-Hafiz regards this *hadith* as *Hasan*.

2. Reported by Ahmad in his *Musnad* and Ibn Majah.

3. Reported by Ahmad in his *Musnad* and Ibn Hibban.

journey. Will you give me provision?' The Prophet (peace and blessings be upon him) answered, 'May Allah provide you with a store of piety.' The man said, 'Give me more.' The Prophet said, 'And may He forgive your sins.' The man said further, 'Give me more.' The Prophet said, 'And may He facilitate good for you wherever you may be.'"⁽¹⁾

« زدك الله التقوى. »

« وغفر ذنبك. »

« ويسر لك الخير حيثما كنت. »

10- Abu Hurairah (may Allah be pleased with him) related that a man said, "O Messenger of Allah ! I want to go on a journey. Please give me some advice.' The Prophet (peace and blessings be upon him) said,

'Heed Allah, Dignified and Exalted be He, and make Takbir (saying: Allah is the Greatest) as you reach the top of every hill.'"

And as the man turned to go, he went on:

"O Allah! Grant him a speedy journey and make it easy for him."⁽²⁾

« اللهم اطوله البعد، وهون عليه السفر. »

1. Reported Al-Tirmidhi who said this *hadith* is *Hasan*.

2. Reported by Al-Hakim who regards it as *Sahih*.

Du`a' for Relieving Grief and Sorrow

1- On the authority of Ibn `Abbas (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) used to supplicate to Allah in times of trouble saying,

"There is no god but Allah, the Great, the Tolerant, there is no god but Allah, the Lord of the glorious Throne. There is no god but Allah, the Lord of the heavens and earth and the Lord of the Edifying Throne."⁽¹⁾

« لا إله إلا الله العظيم الحليم. لا إله إلا الله رب العرش العظيم، لا إله إلا الله رب السموات والأرض. لا إله إلا الله رب العرش الكريم. »

2- On the authority of Anas (may Allah be pleased with him) that when the Prophet (peace and blessings be upon him) was anxious about something he used to say,

"O Living, O Eternal One! I beseech You for Your mercy!"

« يا حي يا قيوم برحمتك أستغيث. »

1. Reported by Al-Bukhari and Muslim.

He (peace and blessings be upon him) also said,

"Call upon Allah much with, O Owner of Majesty and Generosity."⁽¹⁾

« يا ذا الجلال والإكرام. »

3- On the authority of Ibn Mas`ud (may Allah be pleased with him) who said that the Prophet (peace and blessings be upon him) said, "Whoever is overwhelmed by grief should say,

'O Allah! I am Your servant, the son of Your servant, the son of Your maidservant, and entirely at Your service. You held me by my forelock. Your decree is what controls me, and Your commands to me are just. I beseech You by all Your Names, those which You use to refer to Yourself, or have revealed in Your Book, or have taught to any one of Your creation, or which You have chosen to be kept hidden with You in the Unseen. So make the Glorious Qur'an the spring-time of my heart, the light of my eyes, the departure of my grief, and the vanishing of my affliction and my sorrow.' No servant utters this without Allah causing his affliction to vanish."⁽²⁾

« اللهم إني عبدك وابن عبدك وابن أمتك، وفي قبضتك، ناصيتي بيدك، ماض في حكمك، عدل في قضاؤك، أسألك بكل اسم هو لك سميت به نفسك أو أنزلته في كتابك أو استأثرت به في

1. Reported by Al-Tirmidhi.

2. Reported by Ahmad and Ibn Hibban.

مكنون الغيب عندك . أن تجعل القرآن العظيم ربيع قلبي وجلاء همي وغمي . »

4- On the authority of Abu Bakr (may Allah be pleased with him) who said that the Prophet (peace and blessings be upon him) said, "Whoever is overwhelmed by grief should say,

'O Allah! Have mercy on me. Do not leave me alone to myself even for the twinkling of an eye. Put all my affairs in order. There is no god but You.'" (1)

« اللهم رحمتك أرجو فلا تكلني إلى نفسي طرفه عين، وأصلح لي شأني كله، لا إله إلا أنت . »

5- On the authority of Abu Hurairah (may Allah be pleased with him), "When the Prophet (peace and blessings be upon him) was anxious about something he used to raise his hands towards the sky saying,

"Glory be to Allah, the Ever Glorious."

« سبحان الله العظيم . »

And when persisting in *Du`a'* he used to call upon Allah saying,

"O Living, O Eternal One!" (2)

« يا حي يا قيوم . »

6- On the authority of Asma' Bint `Umais , "The Messenger of Allah (peace and blessings be upon him) said to me,

1. Ibn Tayimayah, *Al-Kalim Al-Taib*.

2. Reported by Al-Tirmidhi.

'Can I teach you some words to say in time of trouble?' (Say,) 'Allah is my Lord. I associate none with Him.'" (1)

« الله، الله ربي لا أشرك به شيئاً . »

Another narration states that this supplication should be uttered seven times.

7- On the authority of Sa'd Ibn Abi Waqas (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) said,

"The call of Dhu Al-Nun when it is supplicated from the inside of the whale's stomach, ﴿There is no god but You, Glory be to you, I have been among those who have wronged themselves﴾, will be answered when anyone calls upon Allah with this."

In another narration it was stated,

"I know some words with which no one who is in trouble and supplicate to Allah, but Allah will vanish his grief. This is the supplication of my brother Yunus (peace and blessings be upon him)." (2)

« لا إله إلا أنت سبحانك إني كنت من الظالمين . »

1. Reported by Abu Dawud.

2. Reported by Ibn Al-Sunni.

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1. Reported by Abu Dawud.

2. Reported by Ibn Al-Sunni.

The Prophet's Supplication When Overwhelmed By a Problem

Ja'far Ibn Muhammad related⁽¹⁾ from his father who related from his father that when the Messenger of Allah (peace and blessings be upon him) was overwhelmed by a trouble he used by say,

"O Allah! Keep watch over me with Your sleepless Eye. Protect me with Your Protection. Forgive me with Your Power so that I will never perish because You are my hope. O Allah! My gratitude ever falls short from thanking Your bounties and my patience ever fails when You put me on trials. O You have not deprived me (of Your bounties) when seeing my shortcomings, Who has not severed me when seeing my impatience, Who have not uncovered me when seeing my faults. O Ever Gracious, the One Whose bounties can not be numbered! I ask You to bless Muhammad and his household and I beseech You against all the tyrannical enemies. O Allah! Assist me concerning my religion by means of my world and assist me concerning my next World by means of piety. O Allah! Save me from that which I have no knowl-

1. Mentioned in Musnad Al-Firdaws.

edge of and do not leave me alone with myself in what I have knowledge of. O You Who are neither harmed by sins nor limited by pardon! Pardon me for You are the Most Gracious and grant me speedy relief, good patience, abundant provision and gratitude to safety."

« اللهم احرسني بعينك التي لا تنام واكنفني بكنفك الذي لا يرام وارحمني بقدرتك علي فلا أهلك وأنت رجائي، فكم من نعمة انعمت بها علي قل لك بها شكري، وكم من بلية ابتليتني بها قل بها صبري فيا من قل عند نعمته شكري فلم يحرمي. ويا من قل عند بليته صبري فلم يخذلني. ويا من رآني على الخطايا فلم يفضحني، يا ذا المعروف الذي لا ينقضي أبداً، ويا ذا النعمة التي لا تحصى عدداً، أسألك أن تصلي علي محمد وعلى آل محمد وبك أدرأ في نحور الأعداء والجبارين اللهم، أعني على ديني بالدنيا وعلى آخرتي بالتقوى واحفظني فيما غبت عنه ولا تكلني إلى نفسي فيما حضرته علي، يا من لا تضره الذنوب ولا ينقصه العفو هب لي ما لا ينقصك واغفر لي ما لا يضرك إنك الوهاب، أسألك فرجاً قريباً وصبراً جميلاً ورزقاً واسعاً والعافية من البلاء وشكر العافية. »

In another narration:

"O Allah! Make me grateful for granting me well-being and I ask You to make me independent of needing people. There is no might or power but with Allah, the Exalted and the Glorious."

« أسألك الشكر على العافية أسألك الغنى عن الناس ولا حول ولا قوة إلا بالله العظيم. »

On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Prophet (peace and blessings be upon him) said, "I have never been overwhelmed by a problem but Jibril appeared to me (in any form) saying, "O Muhammad say:

'I place my trust on the Living One Who does not die. Praise be to Allah Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: Yea, magnify Him for His greatness and glory.'⁽¹⁾

«توكلت على الحي الذي لا يموت والحمد لله الذي لم يتخذ
ولداً ولم يكن له شريك في الملك ولم يكن له ولي من الدل
وكبره تكبيراً.»

1. Reported by al-Tabarani.

Du`a' Al-Istikharah (for Seeking Allah's Guidance)

1- On the authority of Jabir (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) used to teach us to seek the guidance of Allah in all matters. He said, when you are confused about what you should do in a particular situation, pray two *Rak`as* other than the obligatory Prayer and read the following *Du`a'* :

"O Allah, I ask You, of Your knowledge, for guidance and of Your Power, for strength; and I ask You of Your great generosity. Certainly You are Powerful and I am not, and You are the Knower of the unknown. O Allah, if You know this matter (here he states the matter that concerns him to be good for my religion, my worldly life, my life in the next world then decree it for me and make it easy, and bless me in it. And if You know this matter (again he states the matter) to be detrimental to my religion, my worldly life, my life in the next world, then divert it from me, and turn me away from it, and decree for me that which is good, wherever it may be. And then make me pleased with it."⁽¹⁾

1. Reported by Al-Bukhari.

« اللهم إني أستخيرك بعلمك وأستقدرك بقدرتك وأسألك من فضلك العظيم فإنك تقدر ولا أقدر وتعلم ولا أعلم وأنت علام الغيوب، اللهم إن كنت تعلم هذا الأمر (ويسمي حاجته) خير لي في ديني ومعاشي وعاقبة أمري فأقدره لي ويسره لي، ثم بارك لي فيه، وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري فاصرفه عني وأقدر لي الخير حيث كان ثم رضني به. »

Imam Ibn Al-Qayyim (may Allah bestow mercy on him) stated, "Sheikh of Islam Ibn Taymiyyah (may Allah bestow mercy on him) said, Whoever seeks guidance from the Creator, consults the created and firmly adheres to their guidance, will never be in regret of his doing so."

Allah Most High says:

﴿And consult them in affairs, then, when thou hast taken a decision, put thy trust in Allah.﴾

(Al-`Imran: 159)

Qatadah, however, comments that, Never a group of people consult themselves in their affairs for the sake of Allah, without Allah guiding them to the straight way.

Al-Qurtubi, moreover, comments on the above-mentioned verse saying,, "The verse has an obvious indication that the Prophet (peace and blessings be upon him) was permitted by Allah to consult his Companions (may Allah be pleased with them all) in their affairs even if he was anticipating the coming of a revelation. The scholars, however, differ on deciding the nature of the matters in which the Prophet (peace and blessings

be upon him) was permitted to consult his Companions on.

Some of the scholars are of the opinion that the Prophet (peace and blessings be upon him) was permitted to consult his Companions concerning planning for war in order to conciliate their hearts. Imam Al-Shafi`i compares this situation with consulting the virgin concerning her marriage as it stated in the *hadith*; "The virgin is to be consulted (concerning her marriage)". Al-Safi`i adds, "It is recommended to consult the virgin concerning her marriage to conciliate her heart but it is not a must."

Qatadah, Muqatil and Al-Rabi` state that the Arabs before Islam used to hold consultation in their affairs. Consequently, the Prophet (peace and blessings be upon him) was commanded to do the same to avoid clashing with them and to make their hearts incline towards embracing Islam.

Al-Hasan Al-Bisari, Al-Dahak and others maintain that the Prophet was permitted to consult them as long as there was no revelation to decide the matter. This permission aimed at cultivating this virtue in the Muslims. Ibn `Abbas (may Allah be pleased with him) stated this in his explanation to the verse, ﴿And consult them in affairs.﴾

Abu Hurairah (may Allah be pleased with him) related from the Prophet (peace and blessings be upon him) his saying,

"The consultant is a trustee."

1. Reported by Abu Dawud.

Supplications Related to Eating and Drinking

1- On the authority of Abu Salamah (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said to me,

"O boy! Mention the Name of Allah, eat with your right hand and eat from the dish which is near you."⁽¹⁾

« بسم الله . »

2- `Aishah (may Allah be pleased with her) said that the Messenger of Allah (peace and blessings be upon him) said,

"One of you should mention the Name of Allah Most High before eating. However, if he forgets (to mention the Name of Allah Most High) at the beginning, he should say, 'In the Name of Allah at the beginning and at the end'."⁽²⁾

« بسم الله . »

« بسم الله أوله وآخره . »

3- Mu`adh (may Allah be pleased with him) said that the Messenger of Allah (peace and blessings be upon him) said,

"Whoever eats or drinks and says, 'Praise be to Allah

1. Reported by Al-Bukhari and Mulim.

2. Reported by Al-Tirmidhi who regards it as Sahih and Hasan hadith.

Who has fed me this and nourished me thereby without having contributed anything, neither power nor resources,' will have his previous sins forgiven (by Allah)."⁽¹⁾

« الحمد لله الذي أطعمني هذا ورزقنيه من غير حول مني ولا قوة . »

4- It is narrated that, the Messenger of Allah (peace and blessings be upon him) used to mention the Name of Allah when beginning to eat and when finishing his meal. He used to say,

"O Allah! You have given food and drink, and You have enriched and satisfied, and guided and given life. Thanks to You for all You have given."⁽²⁾

« اللهم أطعمت وأسقيت وأغنيت وأقنيت وهديت وأحييت، فلك الحمد على ما أعطيت. »

5- Abu Hurairah (may Allah be pleased with him) said that, "The Prophet (peace and blessings be upon him) never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it."⁽³⁾

6- On the authority of Abu Sa`id (may Allah be pleased with him) that when the Prophet (peace and blessings be upon him) had finished his meal, he would say,

"Praise be to Allah Who has fed us, provided us

1. Reported by Al-Tirmidhi.

2. Reported by Al-Nasa`i.

3. Reported by Al-Bukhari.

drink, and made us Muslims."⁽¹⁾

« الحمد لله الذي أطعمنا وسقانا وجعلنا مسلمين. »

7- On the authority of Abu Umamah (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) used to say after eating,

*"Praise be to Allah! Much good and blessed praise!
O our Lord we cannot reject Your favor, nor leave it,
nor dispense with it."*⁽²⁾

« الحمد لله كثيراً طيباً مباركاً فيه، غير مكفي ولا مودع ولا
مستغني عنه ربنا. »

In conclusion to this section, I'd like to catch the attention to the question that why the Prophet (peace and blessings be upon him) starting his eating with saying, *"In the Name of Allah"*?

The obvious answer to this question is that the God's Name 'Allah' embraces all the other Names and Attributes and of God, i.e., when you say *'In the Name of Allah'*, this connotes that: *In the Name of Allah, the Most Gracious, the Most Merciful, the Sovereign, the Holy One, the Source of Peace*, etc. On the other hand, when you say, *'In the Name of Allah, the Most Gracious, the Most Merciful'*, then you specify only two Attributes of God. Therefore, we should follow the *Sunnah* of the Prophet (peace and blessings be upon him) to lead a happy life in this world and to prosper in the Hereafter.

1. Reported by Abu Dawud.

2. Reported by Al-Bukhar.

Supplication for (seeking the protection of Allah) from windstorm and strong winds

1- On the authority of `Aishah (may Allah be pleased with her), "The Prophet (peace and blessings be upon him) used to say when wind was blowing,

"O Allah, I ask of You the best of it, and the best of what is in it, and the best of what You have sent with it; I seek refuge in You from the evil of it, and from the evil within it, and from the evil You have sent with it."⁽¹⁾

« اللهم إني أسألك خيرها وخير ما فيها وخير ما أرسلت به،
وأعوذ بك من شرها وشر ما فيها وشر ما أرسلت به. »

2- On the authority of Ibn `Umar (may Allah be pleased with both of them), "The Prophet (peace and blessings be upon him) used to say when he heard the thunder and storm clouds,

"O Allah, do not kill us with Your wrath, do not perish us with Your torment and relieve us before afflicting us with all of this."⁽²⁾

« اللهم لا تقتلنا بغضبك، ولا تهلكنا بعذابك. وعافنا قبل

1. Reported by Al-Bukhari, Muslim and Al-Tirmidhi.

2. Reported by Ahmad, Al-Tirmidhi and Al-Hakim who said it is a *Sahih* hadith.

ذلك . »

3- On the authority of Abu Hurairah (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) said,

'Wind comes from the Spirit of Allah. It may either be a mercy or a torment. So, if you see it (blow), do not curse it. Rather ask Allah for the best of it and take refuge altogether in Him from its evil.'⁽¹⁾

4- On the authority of `Aishah (may Allah be pleased with her) who said when the Prophet saw a storm (rain-cloud) he used to leave his work even if it was his prayer, and would say,

"O Allah, I seek refuge in You from its evil."

And when it would rain he used to say,

"O Allah, make it fall abundantly i.e., a powerful and productive rain."⁽²⁾

« اللهم صيبا هنيئا . »

1. Reported by Abu Dawud, Al-Nasai', and Ibn Majah.

2. Reported by Abu Dawud (No. 5099), Ahmad (6/190) and Ibn Majah and its transmission is *Sahih*.

Supplication upon seeing the new moon

1- On the authority of `Abdullah Ibn `Umar (may Allah be pleased with him), "When the Messenger of Allah saw the new moon he used to say,

"O Allah, let this moon rise above us in good fortune and faith, in peace and Islam, and in success in the achievement of that which is pleasing to, and beloved by You. Our Lord and the Lord of the moon is Allah!"⁽¹⁾

« اللهم أهله علينا بالأمن والإيمان والسلامة والإسلام والتوفيق
لما تحب وترضى، ربنا وربك الله . »

1. Compiled by Al-Darimi and Al-Albani said that it is a *Sahih* *hadith*, No. 161 from the book of *Al-Kalin At-Taib*.

Supplications for Sneezing

1- On the authority of Abu Hurairah (may Allah be pleased with him) "The Prophet (peace and blessings be upon him) said,

"Allah loves sneezing and hates Yawning. Should anyone of you sneeze and say praise be to Allah, every fellow Muslim should say to him, may Allah have mercy towards you. As for Yawning, it is among Satan's doings. Should any of you yawn, he should restrain it (by covering one's mouth) as much as he can. To yawn, without covering your mouth, is to incur Satan's laugh at you."⁽¹⁾

« الحمد لله . »

« يرحمك الله . »

2- On the authority of Abu Hurairah (may Allah be pleased with him) "The Prophet (peace and blessings be upon him) said,

"If anyone of you sneezes, let him say, 'Praise be to Allah'. In response, his fellow Muslim or friend should say, 'May Allah show mercy towards you.' Thereupon, the one who has sneezed, should respond saying, 'May Allah guide you and make your affairs well.'" ⁽²⁾

1, 2. Reported by Al-Bukhari.

« الحمد لله . »

« يرحمك الله . »

« يهديكم الله ويصلح بالكم . »

3- On the authority of Abu Musa Al-Ash`ari (may Allah be pleased with him) "I heard the Messenger of Allah (peace and blessings be upon him) saying,

"If anyone of you sneezes and says praise be to Allah, you should respond him saying, 'May Allah show mercy towards you'. But if he does not praise Allah, do not respond him"⁽¹⁾

1. Reported by Muslim.

Seeking Forgiveness, Glorification and their Excellence

1- On the authority of Abu Dharr (may Allah be pleased with him) "When the Prophet (peace and blessings be upon him) was asked, which speech is the best? He said,

"Amongst the words Allah has chosen for His Angels is 'Glory be to You, O Lord and to You praise belongs.'"⁽¹⁾

« سبحان الله وبحمده . »

2- On the authority of the son of `Amr Ibn Al-`As (may Allah be pleased with him) "The Messenger of Allah (peace and blessings be upon him) said,

"Never does anyone on this earth say, 'There is no god but Allah, Allah is the Greatest and there in no power nor strength save in Allah', without having his sins forgiven however numerous they are."⁽²⁾

« لا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله. »

3- On the authority of Al-Agharr Al-Mazni (may Allah be pleased with him) "The Prophet (peace and blessings be upon him) said,

1. Reported by Muslim and Al-Tirmidhi.

2. Reported by Al-Nasai' and Al-Tirmidhi who said that it is *hasan hadith*.

"Sometimes, my heart becomes unconscious to such an extent that I seek Allah's forgiveness hundred times a day."⁽¹⁾

4- On the authority of Ibn `Abbas (may Allah be pleased with both of them) "The Messenger of Allah (peace and blessings be upon him) said,

"Whoever is meticulous in seeking Allah's forgiveness, Allah will make for him a way out from every distress, a way out from every worry and will provide him from what he does not expect."⁽²⁾

5- On the authority of Abu Hurairah (may Allah be pleased with him), "I heard the Messenger of Allah (peace and blessings be upon him) saying,

"By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day."⁽³⁾

6- On the authority of Shaddad Ibn Aws (may Allah be pleased with him), "The Prophet (peace and blessings be upon him) said,

"The most worthy manner of asking forgiveness of Allah is 'O Allah! You are my Lord. There is no god but You. You have created me and I am Your servant. I will do my best to keep my covenant and promise with You. I seek refuge in You from the evil of what I

1. Reported by Muslim.

2. Reported by Ahmad and its transmission is *Sahih*.

3. Reported by Al-Bukhari.

have made, I acknowledge Your Favors on me and I acknowledge my sin. Therefore, forgive me, for none but You can forgive sins. Whoever says it in the evening and dies on that night will enter Paradise; and whoever says it when he rises in the morning and dies on that day will enter Paradise."⁽¹⁾

«اللهم أنت ربي لا إله إلا أنت، خلقتني، وأنا عبدك، وأنا على عهدك ووعدك ما استطعت. أعوذ بك من شر ما صنعت. أبوء لك بنعمتك عليّ. وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت.»

7- On the authority of Anas (may Allah be pleased with him), "I heard the Messenger of Allah (peace and blessings be upon him) saying,

"Allah the Almighty has said: "O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it."⁽²⁾

8- On the authority of `Aishah (may Allah be pleased with her) who said the Messenger of Allah (peace and blessings be

1. Reported by Al-Bukhari.

2. Reported by Al-Tirmidhi who said it is a *Sahih* *hadith*.

upon him) frequently said,

"Glory be to Allah and praise. I seek forgiveness of Allah and to Him I repent' before his death."⁽¹⁾

«سبحان الله وبحمده، أستغفر الله وأتوب إليه.»

9- On the authority of Juwairirah, the mother of the believers, (may Allah be pleased with her) who said the Prophet (peace and blessings be upon him) came out (from her an apartment) in the morning as she was observing her Dawn Prayer in her place of worship. He came back in the afternoon and she was still sitting there He said to her, "You have been in the same seat since I left you." She said, 'Yes.' Thereupon the Messenger of Allah (peace and blessings be upon him) said, 'I recited four words three times after I left you and if these are to be weighed against what you have recited all morning. Then. These would outweigh them. These words are,

'Glory be to Allah equal to the number of His creation; Glory be to Allah equal with the pleasure of Himself; Glory be to Allah as much as the weight of His Throne; Glory be to Allah as much as the ink (used in recording) words (from His praise)."⁽²⁾

«سبحان الله وبحمده عدد خلقه ورضى نفسه وزنة عرشه ومداد كلماته.»

10- On the authority of Abu Hurairah (may Allah be pleased with him) "The Messenger of Allah (peace and bless-

1. Agreed upon.

2. Reported by Muslim.

ings be upon him) said,

"Two words are light for the tongue (to pronounce), heavy in the Scale, and most beloved for Allah, namely "Glory be to Allah and praise. Glory be to Allah the Magnificent."⁽¹⁾

« سبحان الله وبحمده، سبحان الله العظيم. »

11- On the authority of `Aishah (may Allah be pleased with her), "When the Messenger of Allah (peace and blessings be upon him) saw something beloved to him he used to say,

"Praise be to Allah through His Favors good deeds are fulfilled."

And when he saw something unpleasant to him he used to say,

"Praise be to Allah on every case."⁽²⁾

« الحمد لله الذي بنعمته تتم الصالحات، وإذا رأى ما يكره قال:
الحمد لله على كل حال. »

1. Reported by Al-Bukhari and Muslim.

2. Al-Nawawi said in the book of *Al-Adhkar*, its transmission is good and in *Majma` Al-Zawa'id*, its transmission is sound.

Supplications of Diseases and Seeking Recovery

1- When one feels pain in his body:

`Uthman Ibn Abi Al-`As Al-Thaqafi reported that he made a complaint of pain to Allah's Messenger of Allah (peace and blessings be upon him) that he felt in his body at the time he had become Muslim. Thereupon Allah's Messenger (peace and blessings be upon him) said:

"Place your hand at the place where you feel pain in your body and say, 'In the name of Allah (three times).' And 'I seek refuge with Allah and with His power from the evil that I find and that I fear (seven times).'"⁽¹⁾

« باسم الله (ثلاثاً) وقل (سبع مرات) أعوذ بالله وقدرته من شر ما أجد وأحاذر. »

2- Incantation:

1- `Aishah, (the wife of Allah's Messenger) said: When Allah's Messenger (peace and blessings be upon him) fell ill, Gabriel used to recite the following,

"In the name of Allah, He may cure you from all

1. Reported by Muslim.

kinds of illness and safeguard you from the evil of a jealous one when he feels jealous and from influence of the evil eye."⁽¹⁾

«باسم الله يبريك، ومن كل داء يشفيك، ومن شر حاسد إذا حسد، وشر كل ذي عين.»

2- Abu Sa'id reported that Gabriel came to Allah's Messenger (peace and blessings be upon him) and said: "Muhammad, have you fallen ill?" Thereupon he said: 'Yes.' He (Gabriel said:

"In the name of Allah I exorcise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allah will cure you and I invoke the name of Allah for you."⁽²⁾

«باسم الله أرقيك من كل شيء يؤذيك، من شر كل نفس أو عين حاسد يشفيك، باسم الله أرقيك.»

3- Anas Ibn Malik reported: When any person amongst us fell ill, Allah's Messenger (peace and blessings be upon him) used to rub him with his right hand and then say,

"O Lord of the people, grant him health, heal him, for Thou art a Great Healer. There is no healer, but with Thy healing power one is healed and illness is removed."⁽³⁾

«اللهم رب الناس، مذهب البأس، اشف أنت الشافي، لا شافي

1, 2. Reported by Muslim.

3. Reported by Al-Bukhari and Muslim.

إلا أنت شفاء لا يغادر سقماً»

3- Excellence of visiting the sick:

On the authority of `Ali Ibn Abi Talib (may Allah be pleased with him), "I heard the Messenger of Allah (peace and blessings be upon him) saying,

"When a man visits his sick fellow Muslim, he will walk in the spaciousness of Paradise until he will sit. When he sits, Mercy will descend upon him. If he does this in the morning, seven thousand angels will pray for him till evening, and if he does this in the evening, seven thousand angels will pray for him till morning."⁽¹⁾

4- Prayer for the sick during his visit:

When the Messenger of Allah (peace and blessings be upon him) visited a sick, he used to say,

"Do not fear your ailment, you will recover soon (If Allah wills)"⁽²⁾

«لا بأس طهور إن شاء الله.»

"Never did a Muslim visit a sick person, whose time to die had not yet come, and say

"I ask Allah, the Glorified, the Lord of the Glorified Throne to cure you (seven times), and Allah not grant

1. Reported by Al-Tirmidhi.

2. Reported by Al-Bukhari.

him recovery."

« أسأل الله العظيم رب العرش العظيم أن يشفيك . »

Preferable Supplications on Special Occasions

1- When seeing someone who is afflicted with a disease or otherwise:

"Praise be to Allah who has relieved me of what he
has afflicted you. He has fashioned me better than
many of His creation."⁽¹⁾

« الحمد لله الذي عافانا مما ابتلاك به، وفضلني على كثير ممن
خلق تفضيلاً . »

2- When seeing early fruits:

"O Allah, bless us in our fruit, and bless us in our set-
tlement, and bless us in our good measure." Then, the
person should hand the fruit to the youngest of chil-
dren present."⁽²⁾

« اللهم بارك لنا في ثمرنا، وبارك لنا في مدينتنا، وبارك لنا في
صاعتنا، وبارك لنا في مدنا ثم يعطيه من يكون عنده من
الصبيان . »

1. Reported by Al-Tirmidhi on the authority of Abu Hurairah who he said it
is *Hasan hadith*.

2. Reported by Muslim on the authority of Abu Hurairah.

3- When seeking rain:

"O Allah give us productive and plentiful rain useful and not harmful, instant and not a delayed."⁽¹⁾

« اللهم اسقنا غيثاً مرياً مريعاً نافعا غير ضار عاجلاً غير آجل. »

4- When fearing some people:

"O Allah, we set You at their throats and we seek refuge in You from their evils."⁽²⁾

« اللهم إنا نجعلك في نحورهم، ونعوذ بك من شرورهم. »

5- When one has got dismayed or scared:

"I seek refuge through Allah's perfect words from His wrath, from the evil of His servants, and from the whispering of satanic forces and from their presence."⁽³⁾

« أعوذ بكلمات التامة من غضبه وشر عباده ومن همزات الشياطين وأن يحضرون. »

6- When admiring or hating something:

"All praise to Allah by Whose Blessing all good things are brought to fulfillment!"

1. Reported by Abu Dawud on the authority of Jabir.

2. Reported by Abu Dawud and Al-Nasai' on the authority of Abu Musa Al-Ash'ari.

3. Reported by Abu Dawud and Al-Tirmidhi on the authority of `Umar Ibn Shu'aib.

« الحمد لله الذي بنعمته تتم الصالحات. »

When one sees something, which he hates, he should say,

"All praise be to Allah on every case."⁽¹⁾

« الحمد لله على كل حال. »

7- Before sexual intercourse with one's wife:

"In the Name of Allah. O Allah! Protect us from Satan and prevent Satan from approaching the child you may bestow on us."⁽²⁾

« باسم الله. اللهم جنبنا الشيطان وجنب الشيطان ما رزقنا. »

8- When retiring to bed:

"In the name of Allah, I live and die."⁽³⁾

« باسم الله أحيأ وأموت. »

"In your name, my Lord, I have laid myself down, and in your name I shall rise. If You take my soul, then have mercy on it; and if You release it, then protect it in the way You protect Your faithful servants."⁽⁴⁾

« باسمك ربي وضعت جنبي وبك أرفعه، إن أمسكت نفسي فارحمها، وإن أرسلتها فاحفظها بما تحفظ به عبادك الصالحين. »

1. Reported by Ibn Majah and Al-Hakim.

2. Agreed upon.

3. Reported by Al-Bukhari.

4. Agreed upon.

It is preferable, before retiring to bed, to perform ablution (Wudu') and lie down on one's right side. In one's night, the last words one pronounce should be,

"O Allah, I commit myself to Your keeping, and entrust You with my affairs, and fall back on You in longing and in awe. There is no refuge and no escape from You, except with You! I believe in Your Book which You have revealed, and in Your Prophet whom You have sent."

اللهم أسلمت نفسي إليك ووجهت وجهي إليك، وفوضت أمري إليك وألجأت ظهري إليك، رغبة ورهبة إليك، لا ملجأ ولا منجى منك إلا إليك، آمنت بكتابك الذي أنزلت ونبيك الذي أرسلت.

9- When prostrating for Qur'anic recital:

"O Allah! Write for me the recompense (of the prayer), delete because of it a sin, make of it a treasure for me, and accept it from me as You accepted it of the Prophet Dawud."⁽¹⁾

«اللهم اكتب لي بها عندك أجراً وضع بها وزراً واجعلها لي عندك ذخراً وتقبلها مني كما تقبلتها من عبدك داود.»

10 - When offering Condolences:

"What Allah has taken belongs to Him and to Him belongs what He has given. With Him everything has

1. Reported by Al-Tirmidhi.

a limited term (in this world), so be patient and seek reward from Allah."

«إن لله ما أخذ وله ما أعطى وكل شيء عنده بأجل مسمى فلتصبر ولتحتسب.»

It is also recommended to say,

"May Allah multiply your reward, make your condolence the best, and forgive your deceased."

«أعظم الله أجرك وأحسن عزاءك وغفر لميتك.»

11- When cursing someone:

On the authority of Abu Hurairah (may Allah be pleased with him) who said I heard the Prophet (peace and blessings be upon him) saying,

"O Allah whomsoever a believer I have cursed (by mistake), make this something draws him nearer to You on the Day of Judgment."

«اللهم فأیما مؤمن سببته فاجعل ذلك له قرينة إليك يوم القيامة.»

In a narration of Imam Muslim,

"Make it a purification and a mercy for him."⁽¹⁾

«فاجعلها له زكاة ورحمة.»

12- When overwhelmed by a debt:

"O Allah, suffice me with Your Halal (Lawful), pro-

1. Reported by Al-Bukhari.

tect me from seeking Your Haram (unlawful), and free me by Your beneficence from seeking the help of others."⁽¹⁾

« اللهم اكفني بحلالك عن حرامك واغنني بفضلك عمن سواك . »

13- When faced with something difficult:

"O Allah, nothing is easy except that which You make easy; and when You will, You can make any difficulty easy."⁽²⁾

« اللهم لا سهل إلا ما جعلته سهلا وأنت تجعل الحزن إذا شئت سهلا . »

14- Supplication against an enemy:

"O Lord! Revealer of the Book, the swift in reckoning, vanquish the enemies O Allah, vanquish them and make the earth shake under them."

« اللهم منزل الكتاب سريع الحساب اهزم الأحزاب اللهم اهزمهم وزلزلهم . »

15- When something happened against one's desire or when one is overwhelmed by something:

The Messenger of Allah (peace and blessings be upon him) said:

1. Reported by Al-Tirmidhi.

2. Reported by Ibn Hibban.

"A strong believer is better and is more lovable to Allah than a weak believer, and there is good in every one, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of a trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your 'If open's the (gate) for the Satan."⁽¹⁾

« قدر الله وما شاء فعل . »

"Allah blames his servant for his incapacity. So befriend the prudent Muslim and when you are overwhelmed by something say, "Allah suffices me and He is the best guardian."⁽²⁾

« حسبي الله ونعم الوكيل . »

16- When one seeks refuge of Allah for his children:

On the authority of Ibn `Abbas (may Allah be pleased with both of them), "The Messenger of Allah (peace and blessings be upon him) used to make incantation for Al-Hassan and Al-Husain saying,

"I seek refuge in Allah's perfect words for you from every Satan, harmful insects and from every jealous

1. Reported by Muslim.

2. Reported by Abu Dawud.

eye."⁽¹⁾

« أعيد كما بكلمات الله التامة من كل شيطان وهامة ومن كل عين لامة. »

17- Supplication for protection against the plotting of Satan:

"I seek refuge in the Perfect Words of Allah that cannot be violated be a righteous or a lewd from the evil of what He has created, and produced (in abundance) and originated. And from the evil of all that comes down from the sky and all that ascends there-to; and from the evil of what goes into the earth and all that comes out thereof; and from the evil of the trials of day and night; and from the evil of every visitant except for good ones. O the Finest of the merciful."⁽²⁾

« أعوذ بكلمات الله التامات التي لا يجاوزهن بر ولا فاجر من شر ما خلق وبرأ وذراً ومن شر ما ينزل من السماء ومن شر ما يعرج فيها ومن شر ما ذرأ في الأرض ومن شر ما يخرج منها ومن شرفتن الليل والنهار ومن شر كل طارق إلا طارقاً يطرق بخيراً رحن. »

18- When one praises someone:

The Prophet (peace and blessings be upon him) said,

"If anyone of you has to praise his friend at all, he

1. Reported by Al-Bukhari.

2. Reported by Ahmad.

should say, 'I think (him to be) so and Allah knows it well and I do not consider anyone purer than Allah (considers). I think him, if he knows that, to be so and so."⁽¹⁾

« أحسب فلانا والله حسيبه ولا أزكي على الله أحداً أحسبه كذا وكذا. »

19- Supplication for insomnia:

Once, Khalid Ibn Al-Walid (may Allah be pleased with him) complained to the Prophet (peace and blessings be upon him) saying:

"I cannot sleep the whole night due to insomnia. The Messenger of Allah (peace and blessings be upon him) said to him, 'When you retire to your bed say, 'O Allah, Lord of the seven heavens and all that they shadow, Lord of the seven earths and all that they conceal, Lord of the Satans and all that they lead astray; protect me from the evil of all Your servants lest some of them should assault or encroach upon me. Glorified be Your protection and dignified be Your praises and there is no god but You. There is no god but You.'" ⁽²⁾

« اللهم رب السموات السبع وما أظلت ورب الأرضين السبع وما أظلت، ورب الشياطين وما أضلت، كن لي جاراً من شر خلقك

1. Reported by Muslim.

2. Reported by Al-Tirmidhi.

eye."⁽¹⁾

«أعيذكما بكلمات الله التامة من كل شيطان وهامة ومن كل عين لامة.»

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«اللهم رب السموات السبع وما أظلت ورب الأرضين السبع وما أظلت، ورب الشياطين وما أضلت، كن لي جاراً من شر خلقك

1. Reported by Muslim.

2. Reported by Al-Tirmidhi.

كلهم جميعاً أن يفرط عليّ أحد منهم أو أن يبغني عليّ، عزّ جارك، وجل ثناؤك ولا إله غيرك، ولا إله إلا أنت .»

Another narration states,

"O Lord! The stars are out, the eyes are at rest, and you are the Living, the Everlasting Who is never taken by drowsiness or sleep. O Living! O Ever-Lasting! Put peace into my night, and sleep into my eyes."⁽¹⁾

« اللهم غارت النجوم، وهدأت العيون، وأنت حي قيوم، لا تأخذك سنة ولا نوم يا حي يا قيوم: أهدئي ليلي وأتم عيني .»

20- When looking at a mirror:

On the authority of Ibn Mas`ud (may Allah be pleased with him) who said when the Messenger of Allah (peace and blessings be upon him) looked at a mirror, he used to say,

"O Allah, You have perfected my creation so, perfect my manners."⁽²⁾

« اللهم أنت حسّنت خلقي فحسن خلقي .»

21- When wearing a new clothes:

Mu`adh Ibn Anas (may Allah be pleased with him) reported that: The Messenger of Allah (peace and blessings be upon him) said,

"Whoever eats food and says (after finishing), 'Praise

1. Reported by Ibn As-Sunni.

2. Reported by Ibn Hibban.

be to Allah Who has fed me this and nourished me thereby without my having contributed anything, neither power nor resources, his sins, whether past or those to come, will be forgiven.' And whoever wears a new clothes and says, 'Praise be to Allah Who dressed me this without my having contributed anything, neither power nor resources, his sins, whether past or those to come, will be forgiven.'" ⁽¹⁾

« الحمد لله الذي أطعمني هذا الطعام وززقيته من غير حول مني ولا قوة .»

« الحمد لله الذي كساني هذا من غير حول مني ولا قوة .»

On the authority of `Umar (may Allah be pleased with him) who said, "Whoever wears a new garment and says,

'Praise be to Allah Who dressed me with what I could cover my nakedness with and beautify myself with throughout my life.' Then he gave the worn-out garment in charity, he would be in Allah's keeping and protection, and would be in the Way of Allah whether dead or alive."⁽²⁾

« الحمد لله الذي كساني ما أوارني به عورتني وأتجمل به في حياتي .»

22- When someone loses something:

Ibn `Umar (may Allah be pleased with him) reported that:

1. Reported by Abu Dawud.

2. Reported by Al-Tirmidhi.

The Prophet (peace and blessings be upon him) used to say when he lost something,

"O Lord! You are the Lord of what I have lost. Only You can guide it to me. You can guide one away from wrongdoing. O Lord! Return it to me with Your power and sovereignty. Surely, it is a grace and gift from You (to me)."⁽¹⁾

« اللهم راد الضالة وهادي الضالة، تهدي من الضلالة، اردد عليّ ضالتي بقدرتك وسلطانك فإنها من عطائك وفضلك. »

1. Reported by Al-Tabarani.

Prayer for fulfillment of a need (Hajah)

It is related on the authority of `Abdullah Ibn Abi Awfa (may Allah be pleased with him) that the Prophet of Allah (peace and blessings be upon him) said:

"Whoever among you has any kind of need, whether it be of Allah or of a human being, should perform Wudu' (ablution) and two Rak`as (of prayer). Then he should praise Allah and invoke His blessings on the Prophet (peace and blessings be upon him), and say the following Du`a', 'There is no god but Allah, the Clement, the Generous. I celebrate the Glory of Allah, the Lord of the Magnificent Throne. All praise be unto Allah, Lord of the worlds. I seek of You that which will make certain (for me) Your mercy, and the resolution of Your forgiveness, as well as a share of every virtue, and freedom from every offence. Do not leave me a sin without forgiving it. Do not leave me a wrong without relieving me of it, or a need that meets with Your pleasure without providing for it. O the Finest of the Merciful'"⁽¹⁾

1. Reported by Al-Tirmidhi, Al-Nasa'i and Al-Hakim and reported also by Ibn Majah who added after, "O the Finest of the Merciful, then he should ask whatever he wills of this world or the Hereafter."

« لا إله إلا الله الحليم الكريم، سبحان الله رب العرش العظيم، الحمد لله رب العالمين، أسألك موجبات رحمتك وعزائم مغفرتك والعصمة من كل ذنب، والغنيمة من كل بر، والسلامة من كل إثم، لا تدع لي ذنباً إلا غفرته، ولا همّاً إلا فرجته، ولا حاجة هي لك رضا إلا قضيتها يا أرحم الراحمين. »

Although this *hadith* is *Da'if*, it is supported by another narration in which the Prophet (peace and blessings be upon him) said:

"O `Ali, should I teach you a *Du'a*' with which you could, when you are afflicted with worry or grief, supplicate your Lord, He would, with His permission, answer you and would relieve you. Make *Wudu*', perform two *Rak`as*, praise Allah the Almighty, invoke blessings on your Prophet, and seek forgiveness of Allah for your sin, and for the believers, men and women. Then say, "O Allah! You judge between Your servants, in which they differed, there is no god but Allah, the Ever-Exalted, the Ever-Magnificent. There is no god but Allah, the Clement, and the Generous. Glorified be the Lord of the seven heavens and the Lord of the Magnificent Throne. There is no god but Allah, the Lord of the Worlds. O Allah! Reliever of grief, Reliever of worry, the Answerer of the distressed when they call unto you, the Merciful of this world and the Hereafter, have mercy upon me in my need through its fulfillment and success (for me), a mercy that makes me able to be in no need of the

mercy of others."⁽¹⁾

« اللهم أنت تحكم بين عبادك فيما كانوا فيه يختلفون، لا إله إلا الله العلي العظيم، لا إله إلا الله الحليم الكريم، سبحان رب السموات السبع ورب العرش العظيم، لا إله إلا الله رب العالمين، اللهم كاشف الغم مفرج الهم مجيب دعوة المضطرين إذا دعوك، رحمان الدنيا والآخرة ورحيمهما فارحمني في حاجتي هذه بفضائها ونجاحها، رحمة تغنيني بها عن رحمة من سواك. »

1. Reported by Al-Asfahani and Ahmad through *Sahih* transmission.

Supplication on behalf of the deceased (During Funeral Prayer)

When one performed Funeral Prayer for a deceased, they should make the third *Takbir* (Allah is the Greatest, and should pray for the deceased with the following *Du'a'* (as reported from the Prophet (peace and blessings be upon him):

"O Allah, forgive and have mercy on him (on her). Grant him ease and respite. Make his resting-place a noble one, and facilitate his entry. Cleanse him with water, snow and coolness, and purify him of wrongdoing, as a white cloth is purified of dirt.

Grant him an abode finer than his worldly one, a people better than his people, a wife better than his wife, and grant him entrance to Paradise and protect him from the chastisement of the grave, and protect him from the chastisement of the Fire."

اللهم اغفر له وارحمه، وعافه واعف عنه، وأكرم نزله ووسع مدخله، واغسله بالماء والثلج والبرد، ونقه من الخطايا كما ينقى الثوب الأبيض من الدنس، وأبدله داراً خيراً من داره، وأهلاً خيراً من أهله، وزوجاً خيراً من زوجته، وأدخله الجنة، وأعذه من عذاب القبر ومن عذاب النار.

Sometimes the Prophet (peace and blessings be upon him) said,

"O Lord, forgive us those who are alive and those who are dead, those who are present and those who are absent, our young and our old, our men and our women. O Lord, he who among us, to whom You have brought life, let him live as a Muslim. He whom You have caused to die, let him die in faith."

« اللهم اغفر لحينا وميتنا، شاهداً وغائبنا وصغيرنا وكبيرنا، وذكرنا وأنثانا، اللهم من أحييته منا فأحيه على الإسلام، ومن توفيته منا فتوفه على الإيمان، اللهم لا تحرمنا أجره ولا تفتنا بعده. »

Then the person should perform the fourth *Takbir* (Allah is the Greatest) and then should make *Salam* (ending the Prayer).

Making Funeral Prayer entails a great reward for both the one who prays and the deceased. It is reported that

"Whoever on whom forty person, who do not associate with Allah any other partners, pray, Allah will accept their intercession on behalf of him on the Day of Judgment."

As for the reward of performing Funeral Prayer on behalf of the deceased, it is reported that,

"Whoever performs Funeral Prayer on behalf of a deceased, he will have an inch in Paradise. Every inch amounts to the mountain of Uhud. When Abu Hurairah (may Allah be pleased with him) heard this,

he sorrowfully said how many inches have we lost O Messenger of Allah."

It is well known that Funeral Prayer is a collective duty (i.e. if some people perform it, the other are not required to perform it). But if it is totally neglected, all people are sinful. The Muslims are required to do four things for the deceased: to wash him, to shroud him, to pray on him, and to bury him. After that every person should went to his affairs. Condolence is observed for three days, but for the traveler it is more than three days.

When overwhelmed by a calamity:

"We belong to Allah and to Him shall we return; O Allah! Reward me for my affliction and give me something better than it in exchange for it."⁽¹⁾

«إنا لله وإنا إليه راجعون اللهم أجرني في مصيبتني واخلف لي خيراً منها.»

Instructing the deceased:

"Whosoever's last words are 'There is no god but Allah', they would be admitted to Paradise."⁽²⁾

«لا إله إلا الله.»

When closing the eyes of the dead:

"O Allah! Forgive such person (and mention his name), raise his status among those who are rightly-

1, 2. Reported by Abu Dawud.

guided, grant him a successor amongst his descendants who remain, forgive us and forgive him, O Lord of the worlds, make his grave spacious, and grant him light in it."⁽¹⁾

«اللهم اغفر لفلان (باسمه) وارفع درجته في المهديين واخلفه في عقبه في الغابرين واغفر لنا وله يا رب العالمين وافسح له في قبره ونور له فيه.»

When placing the dead into his grave:

"In the Name of Allah and on the Sunnah of the Messenger of Allah."⁽²⁾

«بسم الله وعلى سنة رسول الله.»

1. Reported by Muslim.

2. Reported by Abu Dawud.

Supplications for visiting the graves

1- When one visits the graves, he should say:

"Peace be upon you, a city of believing people. We, you, and what you are in are delayed for tomorrow (next world) and we, God willing, shall join you."

«السلام عليكم دار قوم مؤمنين وإنا وإياكم وما تدعون غداً
مؤجلون، وإنا إن شاء الله بكم لاحقون.»

"Peace be upon you, the inhabitants of the city (the graveyard) from among Muslims. May Allah have mercy upon the first and the last ones. We shall, God willing, join you. You are our forerunners, and we are your followers. I ask Allah safety for us and for you."

«السلام على أهل الديار من المسلمين ويرحم الله المستقدمين
والمستأخرين، وإنا إن شاء الله بكم لاحقون، أنتم لنا فرط
ونحن لكم تبع أسأل الله لنا ولكم العافية.»

2- Taking refuge in Allah:

"O Allah! We seek refuge in You from the pains of affliction, the depths of misery, the misfortunes of fate, and the malice of enemies."

«اللهم إني أعوذ بك من جهد البلاء ودرك الشقاء وسوء القضاء
وشماتة الأعداء.»

3- Supplication for driving away the Satan and his insinuations:⁽¹⁾

- 1- Taking refuge in Allah from him,
- 2- Repeating the words of Adhan,
- 3- Recommended Adhkar and reciting the Qur'an.

1. Reported by Abu Dawud.

Supplication During Hajj and `Umrah

Pilgrimage is one of five pillars of Islam. Allah the Almighty said,

﴿Pilgrimage thereto is a duty men owe to Allah, those who can afford the journey.﴾

(Al-`Imarn: 97)

It is reported in the *hadith*,

"Whoever performs Hajj and does not commit obscenity nor wickedness, he will return as pure as the day he was born."⁽¹⁾

It is also reported,

"The Satan was never seen smaller, most banished, despicable and infuriated than on the Day of `Arafah."⁽²⁾

In another narration, it reads,

"O Allah! Forgive the pilgrim and forgive the one for whom the pilgrim sought forgiveness."⁽³⁾

1. Reported by Al-Bukhari and Muslim from the *hadith* of Abu Hurairah.

2. Reported by Malik from Ibrahim Ibn Abi `Ablah from Talhah Ibn `Abdullah Ibn Kariz.

3. Reported by Al-Hakim on the authority of Abu Hurairah.

« اللهم اغفر للحاج وللمن استغفر له الحاج . »

Supplication when the pilgrim leaves his house:

When the Muslim intends to perform *Hajj* for the House of Allah, he should start with reciting the supplication for leaving the house since it is recommended for the traveler. The Messenger of Allah (peace and blessings be upon him) said,

"To his family, nobody leaves something better than performing two Rak`as when he intends traveling."⁽¹⁾

It is recommended to recite in the first *Rak`ah*, after Al-Fatihah, with Al-Kafiroon and in the second, he should recite, Al-Ikhlās. Some scholars said that, in the first *Rak`ah*, the pilgrim should recite, Al-Falaq and in the second, An-Nas. When the pilgrim finishes, he should recite the ayah of Al-Kursi. It is reported that,

"Whoever recites ayat Al-Kursi before leaving his house, he will never be approached by any evil until he returns."

It is also recommended to recite the chapter of Quraish. Imam Al-Sayed Al-Jalil Abu Al-Hasan Al-Qazwini said that it is a safety from every evil. Abu Tahir Ibn Jahshuna said that I intended to travel but I scared. So I entered upon Al-Qazwinin to ask him to supplicate for me. He immediately said to me that whoever intends to travel and fears an enemy or a beast, he

1. Reported by Al-Tabarani.

should recite, ﴿For the familiarity of the Quraish.﴾ His need will be fulfilled if Allah wills. After finishing this recitation, the traveler should devoutly and tenderly supplicate with the following Du`a',

"O Allah! With You I seek help and upon You I depend. O Allah! Make my difficulty easy, facilitate the hardships of my travelling, and provide me with good more than I demand and divert every evil from me. O my Lord! Expand my breast and make my affair easy. O Allah! I leave in Your keeping my soul, my religion, my family, my relatives and whatever you favored me or them in this world or the Hereafter. So, protect us from every evil, O You Generous One."

(اللهم بك أستعين وعليك أتوكل، اللهم ذل لي صعوبة أمري وسهل علي مشقة سفري وارزقني من الخير أكثر مما أطلب واصرف عني كل شر. رب اشرح لي صدري ويسر لي أمري. اللهم إني استحفظك واستودعك نفسي وديني وأهلي وأقاربي وكل ما أنعمت علي وعليهم به من آخرة ودنيا فاحفظنا أجمعين من كل سوء يا كريم.)

The pilgrim should start and end his supplication with praising Allah the Almighty and celebrating peace and blessings on His Messenger (peace and blessings be upon him). When the pilgrim raises himself from the position of sitting and starts the journey, he should supplicate with what Anas (may Allah be pleased with him) reported. He said, "The Prophet (peace and blessings be upon him) would never set out on a journey without first praying,

"O Allah, unto You, I directed myself, and by You, have I protected myself. Then suffice me in all that concerns me and in all that I have not concerned myself with. O Allah! Provide me with heedfulness and forgiveness for my sins, and direct me to the goodness regardless of the direction I set out in."⁽¹⁾

« اللهم إليك توجهت وبك اعتصمت اللهم اكفني ما أهتمني وما لا أهتم له اللهم زودني التقوى واغفر لي ذنبي ووجهني للخير أينما توجهت. »

Saying goodbye to the Traveler

On the authority of Nafi` who reported Ibn `Umar who said, "Whenever the Prophet said goodbye to anyone, he would grasp his hand. Finally, it would be the one departing who would disengage his hand from the grasp of the Prophet (peace and blessings be upon him) and he said,

"I commit your Din (religious conviction) to the keeping of Allah, and (also) your responsibilities, and the end of your doings."⁽²⁾

« استودع الله دينك وأمانتك وآخر عملك. »

In another narration, it reads,

"And the outcome of your doings."

« وخواتيم عملك. »

1. See, Al-Nawawi, Al-Adhkar, p. 195.

2. Reported by Al-Tirmidhi.

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1. See, Al-Nawawi, *Al-Adhkar*, p. 195.

2. Reported by Al-Tirmidhi.

Al-Tirmidhi reported Anas (may Allah be pleased with him) saying, "Once a man came to the Prophet (peace and blessings be upon him) and said: 'I want to set out on a Journey. Will you give me some provisions?' The Prophet answered, 'May Allah provide you with a store of Taqwa.' The man said, 'Give me more.' The Prophet said, 'And may He forgive your sins.' The man said, 'Give me more.' The Prophet said, 'And He may facilitate good for you wherever you may be.'"

«زودك الله التقوي»، «وغفر ذنبك»، «ويسر لك الخير حيثما كنت».

Supplication for travelling for Hajj and `Umrah:

It is recommended for the Muslim to supplicate whenever he intends to travel especially for the Hajj or `Umrah. It is reported in the *hadith*,

"Three Du`a's are surely answered; the Du`a' of the oppressed, the Du`a' of the traveler and the Du`a' of the father (upon his disobedient son)." ⁽¹⁾

Supplication of the traveler when he reached a certain land:

It is reported by Abu Dawud in his *Sunnan* and others that, `Abdullah Ibn `Umar Ibn Al-Khattab (may Allah be pleased with him) said that "Whenever the Prophet (peace and blessings be upon him) set out on a journey at night, he would say:

1. Reported by Abu Dawud, Al-Tirmidhi, and Ibn Majah on the authority of Abu Hurairah.

"O Earth! Your Lord and my Lord is Allah. So I seek refuge in Allah from your evil, from the evil within you, from the evil created within you and the evil of what creeps over you. I seek refuge in Allah from lion (or any beast) and darkness, from man and beast, from the snake and scorpion, from city-dweller, and from the begetter and what he begets."

«يا أرض ربي وربك الله أعوذ بالله من شرك وشر ما فيك وشر ما يدب عليك، أعوذ بك من أسد وأسود ومن الحية والعقرب ومن ساكن البلد ومن والد وما ولد».

Al-Khattabi said what is meant by 'city-dweller' is the Jinn who dwell in the earth. He also added that it is possible that what is meant by 'begetter' is Satan, and what is meant by 'what he begets' is his lineage. ⁽¹⁾

Supplication for entering a town or a country:⁽²⁾

"O Allah, Lord of the seven heavens and all that they shadow, Lord of the seven earths and all that they conceal, Lord of the Satans and all that they lead astray, Lord of the winds and all that they carry, I ask You for the good of this village, the good of its

1. See, Al-Nawawi, *Al-Adkhar*, p. 203.

2. In another narration, it reads, "O Allah, I ask You for the good of this (place) and the good You have gathered within it. I seek refuge in You from the evil of it, and the evil You have gathered in it. O Allah! Sustain us through those who live here, and protect us from disease in this place, and make the inhabitants to love us as You make us love the righteous ones among them."

people, and whatever good is within it, as I seek refuge in You from the evil of the village, the evil of its people, and that whatever evil is within it." (1)

« اللهم رب السموات السبع وما أظللن ورب الأرضين السبع وما أفللن، ورب الشياطين وما أضللن ورب الرياح وما ذرين. أسألك خير هذه القرية وخير أهلها وخير ما فيها وأعوذ بك من شرها وشر أهلها وشر ما فيها. »

Supplication for entering the marketplace:

"There is no god but Allah, the One, Who has no partner. His is the dominion and His is the praise, the Giver of life and death. He is the Living Who does not die. In His Hand is all good, and He has power over everything." (2)

« لا إله إلا الله وحده لا شريك له، له الملك وله الحمد يحيي ويميت وهو حي لا يموت بيده الخير وهو على كل شيء قدير. »

1. Reported by Muslim.

2. Reported by Al-Tirmidhi.

Supplication of the Prophet During the Hajj and the `Umrah

1- When declaring intention for Hajj (Ihram) and Talbiyyah:

It is reported that whenever the Prophet (peace and blessings be upon him) want to perform (Ihram), he would make body-washing (Ghusl), perform two Rak`as, make intention for the Hajj or `Umrah or both and make Talbiyyah. Then he would say in a loud voice,

"Here I am, O Lord, here I am! Here I am, there is none that is a partner to You, here I am! Surely, all praise; all bounty is Yours, and all power. There is none that a partner to You."

« لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد والنعمة لك والملك، لا شريك لك. »

2- Circumambulation (Tawaf):

It is reported that when the Prophet (peace and blessings be upon him) want to circumambulate, he would advance to Al-Rukn Al-Yamani, then make Takbir (Allah is the Greatest), grasp and kiss it. Then he would circumambulate seven rounds and whenever he approached Al-Rukn, he would make Takbir

and grasp it.⁽¹⁾ It is also reported that the Prophet walked quickly in three of them and slowly in the others.⁽²⁾

The Prophet (peace and blessings be upon him) used to say between *Al-Rukn Al-Yamani* and the Black Stone (*Al-Hajar al-Aswad*),

"O Lord! Give us good in this world and good in the Hereafter and save us from the torment of the Fire."⁽³⁾

«ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار.»

He also used to say,

"O Lord! Make me content with what You provide me, bless it for me, and compensate me with good in what I missed from it."⁽⁴⁾

«رب قنّني بما رزقتني، وبارك لي فيه واخلف عليّ كل غائبة لي بخير.»

3- The two Rak'ats of Circumambulation:

It is reported that when the Messenger of Allah (peace and blessings be upon him) finished circumambulation, he would advance to the Station of Ibrahim and recite,

﴿And take ye the Station of Abraham as a place of

1. From *Sahih* Al-Bukhari, Muslim and others.

2. From *Sahih* of Muslim.

3. Reported by Al-Hakim on the authority of `Abdullah Ibn Al-Sa'ib.

4. Reported by Al-Hakim in *Al-Mustadrak* on the authority of Sa'id Ibn Jubair.

prayer. ﴿

(Al-Baqarah: 152)

Then he made the Station between him and the House and performed two *Rak'as* in which he used to recite the Surah of *Al-Ikhlās* or *Al-Kafroon*.⁽¹⁾

4- When Marching between Al-Safa and Al-Marwa:

It is reported that "When the Prophet (peace and blessings be upon him) finished the two *Rak'as* of circumambulation, he would return to *Al-Rukn*. Then he started from there and went out from the door of *Al-Safa*. When he approached *Al-Safa*, he recited, ﴿Behold! *Safa* and *Marwa* are among the symbols of Allah. ﴿

(Al-Baqarah: 158)

In other words, the Prophet started with what Allah has started, i.e., he started with *Al-Safa*, then he mounted it until he saw the House. Then he faced the direction of *Qiblah* and said,

"There is no god but Allah, He is One and has no partner, His is the dominion and His is the praise and He is powerful over everything. There is no god but Allah. He fulfilled His Promise and gave victory to His servant, and defeated the confederants single-handedly."

«لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على

1. From *Sahih* of Muslim.

كل شيء قدير، لا إله إلا الله وحده، أنجز وعده، ونصر عبده،
وهزم الأحزاب وحده. »

The Prophet used to make this supplication three times. Then he left down to Al-Marwa. When he reached the peak of the valley, he started marching. When he mounted, he walked until he approached the Al-Marwa and did the same.

5- Declaring Takbir when throwing the stones:

It is reported that the Prophet (peace and blessings be upon him) used to make *Takbir* (Allah is the Greatest) when he threw the three stones. Then he would advance and stand in the direction of *Qiblah*, raising his hands after the first and second stone. As for the stones of *`Aqabah*, he used to throw them, make *Takbir* with every stone and go without stopping at them.⁽¹⁾

6- When slaughtering or sacrificing:

"In the Name of Allah and Allah is the Greatest. (O Allah! It is from You and it is for You). O Allah! Accept it from me."⁽²⁾

« بسم الله والله أكبر (اللهم منك ولك) اللهم تقبل مني. »

1. Reported by Al-Bukhari and Muslim.

2. Reported by Muslim.

Supplication on the Day of `Arafah

"There is no god but Allah, the One Who has no partner. His is the dominion and His is the praise and He has power over everything."⁽¹⁾

« لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير. »

"O Allah! To You is the praise as we say it and better than how we say it. O Allah! To You is my prayer, my service of sacrifice, my life and my death, O Allah! To You is my return and my inheritance. O Allah! I seek refuge in You from the torment of the grave, from the whispers (insinuations) of the hearts, and from inability to resolve my affairs. O Allah! I seek refuge in You from the evil with which the wind may come."⁽²⁾

« اللهم لك الحمد كالذي نقول وخيراً مما نقول، اللهم لك صلاتي ونسكي ومحياي ومماتي وإليك مآبي ولك ربي تراثي، اللهم إني أعوذ بك من عذاب القبر ووسوسة الصدر وشتات الأمر، اللهم إني أعوذ بك من شر ما تجيء به الريح »

1, 2. Reported by Al-Tirmidhi.

"O Lord! You hear my petition and see my position, and know my inner and my outer condition! Nothing about me is hidden from You. I am a wretched beggar, a caller for help, fearful, anxious, and one who admits his sins, I supplicate to You as a miserable sinner, and I pray to You the prayer of a frightened blind man whose head is bowed, whose eyes are filled with tears, whose body is humbled and whose face is dusty. O Lord! Do not make me one of the damned, but be merciful and compassionate towards me, O the Finest of those petitioned and the Finest of Bestowers."⁽¹⁾

« اللهم إني أسمع كلامي وترى مكاني وتعلم سري وعلايتي، ولا يخفى عليك شيء من أمري، أنا البائس الفقير والمستغيث، المستجير، والوجل المشفق، المقر المعترف بذنوبي، أسألك مسألة المسكين، وأبتهل إليك ابتهال المذنب الذليل، وأدعوك دعاء الخائف الضريع، دعاء من خضعت لك رقبته، وفاضت لك عيناه، وذلل لك جسده ورغم أنفه لك، اللهم لا تجعلني بدعائك ربي شقياً وكن بي رؤوفاً رحيماً، يا خير المسؤولين، ويا خير المعطين. »

"There is no god but Allah, the One Who has no partner. His is dominion and His is the praise and He has power over everything. O Allah! Put light in my heart, and light in my breast, and light in my ears, and light in my eyes. O Allah, expand my breast and

1. Reported by Al-Tabarani.

make my affair easy. I seek refuge in You from evil insinuations of the hearts, from inability to resolve my affairs, and from the trial of the grave. O Allah! I seek refuge in You from the evil of what emerges in night, from the evil of what emerges in day, from the evil of what the wind blow with, and from the evil of misfortunes of the time."⁽¹⁾

« لا إله إلا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير. اللهم اجعل في قلبي نوراً وفي صدري نوراً وفي سمعني نوراً وفي بصري نوراً. اللهم اشرح لي صدري ويسر لي أمري، وأعوذ بك من وسواس الصدر وشتات الأمر وفتنة القبر، اللهم إني أعوذ بك من شر ما يلج في الليل وشر ما يلج في النهار وشر ما تهب به الرياح وشر بوائق الدهر. »

After mentioning these *hadiths* in *Zad Al-Ma`ad*, Ibn Al-Qayyim said that the transmissions of these *hadiths* are *Da`if*.

1. Reported by Al-Baihaqi.

Supplications for Breaking the Fast

Fasting is an obligatory duty. It is reported in the *hadith*,

"Fasting is a half of patience." ⁽¹⁾

Amongst other prescribed duties, fasting is characterized by its being belonged to Allah the Almighty. In the *hadith*, Allah says,

"Every action of Adam's son is for him except fasting. It is for Me and I reward (him) for it."

By shunning the desires of food and sexual intercourse for the sake of Allah, fasting person resembles the angels. It is a form of worship, which does contain neither hypocrisy nor fame. It is a cure for many diseases. The *hadith* states,

"The beginning of (the month of Ramadan) is mercy, its middle is forgiveness and its end is freeing from the Fire."

In another narration,

"The one who fasts has two delights, one when he breaks his fast and the second when he meets his Lord."

1. Reported by Al-Tirmidhi.

The following are some supplications for breaking the fast:

1- On the authority of Abu Hurairah (may Allah be pleased with him), "The Prophet (peace and blessings be upon him) said that,

"Three persons whose Du`a' is never rejected; the fasting person until he breaks his fast, the just ruler and the one who is oppressed." ⁽¹⁾

2- On the authority of Abi Mulaikah from `Abdullah Ibn `Amr that "I heard the Messenger of Allah (peace and blessings be upon him) saying,

"In the time of breaking the fast, the fasting person has a supplication which will never be rejected."

Ibn Abi Mulaikah added; I heard `Abdullah Ibn `Amr (may Allah be pleased with him) saying in the time of breaking his fast,

"O Allah! I ask You with Your Mercy which encompasses all things to forgive me." ⁽²⁾

« اللهم إني أسألك برحمتك التي وسعت كل شيء أن تغفر لي . »

3- It is reported that when the Prophet (peace and blessings be upon him) broke his fast, he used to say,

"O Allah! For You I fast and with Your provision I

1. Reported by Al-Tirmidhi who said it is a *Hasan hadith*. See also Ibn Al-Qayyim, *Adhkar Al-Yawm Wa Al-Laylah*, published by Al-Turas Al-Islami.

2. Reported by Ibn Majah. In *Al-Adhkar*, Al-Hafiz said it is a *Hasan* and *Sahih hadith*. See *Adhkar Al-Yawm Wa Al-Laylah*.

break my fast."⁽¹⁾

« اللهم لك صمت وعلى رزقك أفطرت. »

4- It is also reported that when the Messenger of Allah (peace and blessings be upon him) broke his fast, he used to say,

"Gone is the thirst, moist are the veins, and assured is the reward, if it be the will of Allah."⁽²⁾

« ذهب الظمأ، وابتلت العروق وثبت الأجر إن شاء الله. »

1. Reported by Abu Dawud, No. 2358 in the book of fasting under the title of 'What Should be Said at the time of Breaking one's Fast'.

2. Reported by Abu Dawud.

Supplication

for Congratulating Newly Weds and Having Sexual Intercourse with one's Wife

1- On the authority of Abu Hurairah (may Allah be pleased with him) "The Prophet (peace and blessings be upon him) used to invoke Allah for the new married-couples saying,

"May Allah bless yours (your spouse), and you, and join you in a happy union."⁽¹⁾

« بارك الله لك، وبارك عليك وجمع بينكم في خير. »

2- On the authority of `Amr Ibn Shu`aib who reported his grandfather who said that the Prophet (peace and blessings be upon him) said:

"When anyone of you marries a woman or buys a servant, he should say, "O Allah, I seek from You her good, and the good You created in her; and I seek refuge in You from her evil and the evil You created in her."

« اللهم إني أسألك خيرها وخير ما جبلتها عليه، وأعوذ بك من شرها وشر ما جبلتها عليه. »

1. Reported by Al-Tirmidhi who said it is *Hasan* and *Sahih* hadith.

By the same token, when one buys a camel, he should hold the top most part of his hump and say the previous supplication."⁽¹⁾

3- It is also reported in the two *Sahihs* on the authority of Ibn `Abbas who said that the Prophet (peace and blessings be upon him) said,

"If, whenever any one of you makes sexual approach to his or her mate, you say: 'O Allah, keep Satan away from us, and keep him a way from any offspring You may bless us with, then the Satan will never harm any offspring you are destined to produce.'"

« باسم الله، اللهم جنبنا الشيطان، وجنب الشيطان ما رزقنا. »

1. Reported by Abu Dawud, No. 2160. It is also reported by Ibn Majah, No. 1918.

Supplications for all Occasions

1- On the authority of Sa`d (may Allah be pleased with him), "The Prophet (peace and blessings be upon him) said,

"When Dhun-nun was in the belly of the whale, his supplication was, 'There is no god but Thou: Glory to Thee: I was indeed wrong.' Never does anyone supplicate with it and Allah would not respond to him."⁽¹⁾

« لا إله إلا أنت سبحانك إني كنت من الظالمين. »

2- On the authority of Abu Hurairah (may Allah be pleased with him), "The Prophet (peace and blessings be upon him) used to say in his supplication,

"O Allah! Set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. Decree the Hereafter to be good for me. And make this life, for me, (a source) of abundance for every good and make my death (a source) of comfort to me and protection against every evil."⁽²⁾

« اللهم اصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، وأصلح لي آخرتي التي فيها معادي، واجعل

1. Reported by Al-Tirmidhi, Al-Nasa'i, and Al-Hakim who said that its transmission is *Sahih*.

2. Reported by Muslim.

الحياة زيادة لي في كل خير، اجعل الموت راحة لي من كل شر. »

3- On the authority of Anas (may Allah be pleased with him), "The Prophet (peace and blessings be upon him) was frequently supplicating,

"O Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"⁽¹⁾

« اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار. »

4- On the authority of Ibn `Abbas (may Allah be pleased with both of them), "the Messenger of Allah (peace and blessings be upon him) said,

"O Lord! Help me, not those against me. Let victory be mine, not my enemies. Plan for me, not against me. Guide me and lead me to guidance easily. Let me be victorious over the aggressors. O my Lord! Make me grateful to You, oft-remembering You, fearing You, obedient to You, humble to You, regretful, and repentant. O my Lord! Accept my repentance, cleanse (me of) of my misdeeds, answer my prayer, substantiate my plea, straighten my tongue, guide my heart, and banish all ill-will from my breast."⁽²⁾

« رب أعني ولا تعن علي، وانصرني ولا تنصر علي، وامكر لي ولا

1. Reported by Al-Bukhari and Muslim.

2. Reported by Abu Dawud and Al-Tirmidhi who said it is a *Hasan* and *Sahih* hadith.

تمكر علي، واهدني ويسر الهدى إلي، وانصرني على من بغى علي، رب اجعلني شاكراً لك، ذاكراً لك، راحباً لك، مطوعاً لك، مخبتاً إليك، أواهاً منيباً، رب تقبل توبتي واغسل حوبتي، وأجب دعوتي وثبت حجتي، وسدد لساني واهد قلبي، واسلل سخيمة صدري. »

5- On the authority of Abu Musa (may Allah be pleased with him), "The Prophet (peace and blessings be upon him) said,

"O Allah! Forgive me my faults, my ignorance, my immoderation in my concerns. And Thou art better aware (of my affairs) than myself. O Allah, grant me forgiveness (of the faults which I committed) seriously or otherwise (and which I committed) inadvertently and deliberately. All these (failings) are in me. O Allah, grant me forgiveness from the faults which I did in haste or deferred, which I committed in privacy or in public and Thou art better aware of (them) than myself. Thou art the First and the Last and over all things Thou art Omnipotent."⁽¹⁾

« اللهم اغفر لي خطيئتي وجهلي واسرافي في أمري وما أنت أعلم به مني، اللهم اغفر لي جدي وهزلي، وخطئي وعمدي، وكل ذلك عندي، اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، وأنت على كل شيء قدير. »

6- On the authority of Umm Salamah (may Allah be pleased

1. Reported by Al-Bukhari and Muslim.

with her), "The Messenger of Allah (peace and blessings be upon him) said,

"O Allah! You are the First, there is nothing before You. You are the Last, there is nothing after You. I seek refuge in You from the evil of every evil one whose forelock You have seized. I seek refuge in You from sin, laziness, the torment of the grave, the trial of abundance, and the trial of poverty. I seek refuge in You from sin and debt. O Allah, cleanse me of my sins as a white cloth is cleansed of dirt. O Allah, make my sins far from me as the distance You have made between the East and the West. This is the request of Muhammad towards his Lord. O Allah I ask You in the best manner of asking, the best of Du'a', the best of success, the best of works, the best of life and the best of death. O Allah, make me steadfast, make my scales heavy, raise my status, accept my prayers, forgive my sins. I ask You for the highest degrees of Paradise, Amin. O Allah, I ask You for Paradise, Amin. O Allah, I ask You for the best of what I do, the best from my work, the best of what is hidden, the best of what is apparent, and the highest degrees of Paradise, Amin. O Allah, I ask You to raise my esteem, remove my burden, set right my affairs, purify my heart, guard my modesty, enlighten my heart, forgive my sins, and I ask You the highest degrees of Paradise, Amin. O Allah, rescue me from the

Fire."⁽¹⁾

«اللهم أنت الأول فلا شيء قبلك، وأنت الآخر فلا شيء بعدك، أعوذ بك من شر كل دابة ناصيتها بيدك، وأعوذ بك من الإثم والكسل وعذاب القبر، وفتنة الغنى وفتنة الفقر وأعوذ بك من لمائم، والمغرم، اللهم نقني من خطاياي كما نقيت الثوب الأبيض من الدنس، اللهم باعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب، هذه مسألة محمد ربه، اللهم إني أسألك خير المسألة، وخير الدعاء، وخير النجاح، وخير العمل، وخير الحياة، وخير الممات، وثبتني، وثقل موازيني، وارفع درجتي، وتقبل صلاتي، واغفر خطيئتي، وأسألك الدرجات العلى من الجنة. آمين، اللهم إني أسألك خير ما أفعل وخير ما أعمل، وخير ما بطن وخير ما ظهر، والدرجات العلى من الجنة آمين، اللهم إني أسألك أن ترفع ذكرى. وتضع وزري، وتصلح أمري، وتطهر قلبي، وتحفظ فرجي، وتنور قلبي، وتغفر ذنبي، وأسألك الدرجات العلى من الجنة، آمين، اللهم نجني من النار.»

7- On the authority of Anas (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) said that,

"O Allah! I seek refuge in You from incapability, sloth, cowardice, inability, and miserliness. I seek refuge in You from the torment of the grave, and I seek refuge in You from the trials of life and death."⁽²⁾

1. Reported by Al-Tabarani in Al-Awsat and the author of Majma' Al-Zawa'id said that its transmitters are trustworthy, Majma' Al-Zawa'id, No. 10/176.

2. Reported by Al-Bukhari, Muslim, Al-Tirmidhi, and Ibn Majah.

« اللهم إني أعوذ بك من العجز والكسل، والجبن والبخل،
وأعوذ بك من عذاب القبر، وأعوذ بك من فتنة المحيا
والممات. »

8- On the authority of Ibn `Abbas (may Allah be pleased with him), "The Prophet (peace and blessings be upon him) used to teach us the following *Du`a'* as he used to teach us the *Sura* from the Qur'an, "The Prophet (peace and blessings be upon him) said,

'Say, 'O Allah! I seek refuge in You from the torment of the Hell. I seek refuge in You from the torment of the grave. I seek refuge in You from the trial of Al-Masih Al-Dajjal and I seek refuge in You from the trials of life and death.'⁽¹⁾

« اللهم إني أعوذ بك من عذاب جهنم، وأعوذ بك من عذاب القبر، وأعوذ بك من فتنة المسيح الدجال، وأعوذ بك من فتنة المحيا والممات. »

9- On the authority of Zaid Ibn Arqam (may Allah be pleased with him), "The Prophet (peace and blessings be upon him) said,

"O Allah! I seek refuge in You from incapability and sloth, cowardice, miserliness, and elderliness, and from the torment of the grave. O Allah! Grant my soul consciousness of You and purify it You are the best to purify. You are the soul's Compassion and its

1. Reported by Muslim, Al-Tirmidhi, Ibn Majah, Abu Dawud, and Al-Nasa'i.

Master. O Allah! I seek refuge in You from knowledge which does not benefit, from a heart which does not humble itself, from an inner-self which is never satisfied, and from a prayer which is not answered.⁽¹⁾

« اللهم إني أعوذ بك من العجز والكسل، والجبن والبخل، وأعوذ بك من عذاب القبر، اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها، اللهم إني أعوذ بك من علم لا ينفع، ومن قلب لا يخشع، ومن نفس لا تشبع، ومن دعوة لا تستجاب. »

10- On the authority of Ibn `Umar (may Allah be pleased with both of them), "The following was amongst supplications of the Prophet (peace and blessings be upon him):

"O Allah! I seek refuge in You from the withdrawal of Your Favor, the decline of the good health with which You have blessed me, the suddenness of Your vengeance, and from all forms of Your Wrath."⁽²⁾

« اللهم إني أعوذ بك من زوال نعمتك، وتحول عافيتك، ومن فجاءة نقمتك، ومن جميع سخطك. »

11- On the authority of Abu Bakr (may Allah be pleased with him),

"The Prophet (peace and blessings be upon him) said: "Adhere firmly to truthfulness, for it is a com-

1. Reported by Muslim.

2. Reported by Muslim, No. 2739, in the book of *Dhikr*, under the title of 'the most of the people of Paradise are poor.'

panion of righteousness and they are in Paradise. Beware of lying, for it is a companion of dissoluteness and they are in the Fire. And ask Allah for safety, for after unswerving faith, none is blessed with something better than safety."⁽¹⁾

12- On the authority of Ibn `Umar, "The Prophet (peace and blessings be upon him) said:

"Allah loves nothing better than to be asked by His servant for safety."⁽²⁾

13- On the authority of Mu`adh Ibn Jabal (may Allah be pleased with him), "Once the Messenger of Allah (peace and blessings be upon him) passed by a man who was saying, 'O Allah! I ask You patience. The Prophet said to him, 'You asked Allah the affliction, so ask Him safety.'" And he passed by a man who was saying, 'O Allah! I ask You the completion of favor.' Thereupon he said to him, 'What is the completion of favor?' The man replied, 'I asked Allah while hoping the good.' The Prophet said: to him,

"The completion of favor is to escape the Fire and enter Paradise."⁽³⁾

14- On the authority of Bishr Ibn Artah (may Allah be

1. Reported by Ahmad in his *Musnad*, 5-10-17, and Ibn Hibban in his *Sahih*, No. 2420, *Mawarid Al-Zam'an*.

2. Reported by Al-Tirmidhi, No. 3542, and it is a *Da'if* *hadith*.

3. Reported by Ahmad in his *Musnad*, 5/231-235, Al-Baihaqi in the book of invocations and Al-Tirmidhi, No. 3524, and he said it is a *Hasan* *hadith*.

pleased with him), "I heard the Messenger of Allah (peace and blessings be upon him) saying,

"O Allah! Make our end the best in all affairs and protect us against the disgrace of this world and the Hereafter."⁽¹⁾

« اللهم أحسن عاقبتنا في الأمور كلها، وأجرنا من خزي الدنيا وعذاب الآخرة. »

15- On the authority of Abu Hurairah, "The Messenger of Allah (peace and blessings be upon him) said to us,

"O people, would you like to earnestly invoke Allah?" They replied, 'Yes, O Messenger of Allah.' He said, 'Say, 'O Allah! Help us remember, thank, and worship You in the best way.'"⁽²⁾

« اللهم أعنا على ذكرك وشكرك وحسن عبادتك. »

16- On the authority of Anas who said that: "We were sitting with the Prophet (peace and blessings be upon him) in a circle while there was a man standing in his Prayer. When he performed bowing (*Ruku`*), prostration (*Sujud*), and *Tashahud*, he supplicated Allah saying,

'O Allah! I ask You that praise is due to You. There is no god but You, the Originator of the heavens and

1. Reported by Ahmad in his *Musnad*, No. 4/181, and Ibn Hibban in his *Sahih*, No. 2424, *Mawarid Al-Zam'an*. It is also reported by Al-Tabarani in *Al-Kabir* and Al-Hakim and its transmission is *Hasan*.

2. Reported by Al-Hakim, No. 1/499, and he said that it is a *Sahih* *hadith* and Al-Dhahabi agreed with him.

the earth. O You, Full of Majesty and Honor. O Ever-Living and Ever-Eternal.'

« اللهم إني أسألك بأن لك الحمد، لا إله إلا أنت بديع السموات والأرض، يا ذا الجلال والإكرام، يا حي يا قيوم. »

Thereupon, the Prophet (peace and blessings be upon him) said, 'He asked Allah with His Greatest Name with which if He was called, He would answer, and if He was asked, He would give.'⁽¹⁾

1. Reported by Al-Hakim, No. 1/503-504 and he said that it is a *Sahih hadith* and Al-Dhahabi agreed with him. It is also reported by Abu Dawud, Al-Tirmidhi, and Al-Nasa'i.

The Most Beloved Words of Allah and *Du`as* which bring great rewards

1- Juwairirah reported that Allah's Messenger (peace and blessings be upon him) came out from (her apartment) in the morning as she was busy in observing her Dawn Prayer in her place of worship. He came back in the forenoon and she was still sitting there. He (the Prophet) said to her: have you been in the same seat since I left you? She said: 'Yes.' Thereupon Allah's Prophet (peace and blessings be upon him) said: 'I recited four words three times after I left you and if these are to be weighed against what you have recited since morning these would outweigh them and these words are:

'Glorified be Allah and Praise is due to Him equal to the number of His creation and equal to the Pleasure of His Self and as much as the weight of His Throne and as much as the ink (used in according) words (for His Praise).'⁽¹⁾

« سبحان الله وبحمده عدد خلقه، ورضا نفسه، وزنة عرشه، ومداد كلماته. »

2- On the authority of Sa'd Ibn Abi Waqas who said that I

1. Reported by Muslim, in the book of *Al-Dhikr*, No. 2726.

entered with the Messenger of Allah (peace and blessings be upon him) on a woman who, between her hands, there were kernels or stones with which she was glorifying Allah. The Prophet said to her, 'Would I tell you with what is easier and better than this.' He said,

"Glory be to Allah as much as He has created in the heaven. Glory be to Allah as much as He has created in the earth. Glory be to Allah as much as what is between that. Glory be to Allah equal to the number of His creatures, as are 'Allah is the Greatest' and 'there is no might nor power save in Allah.'"⁽¹⁾

«سبحان الله عدد ما خلق في السماء، سبحان الله عدد ما خلق في الأرض، سبحان الله عدد ما بين ذلك، سبحان الله عدد ما هو خالق، والله أكبر مثل ذلك ولا حول ولا قوة إلا بالله مثل ذلك.»

3- On the authority of Abu Hurairah (may Allah be pleased with him), "The Prophet (peace and blessings be upon him) said,

"There are two words which are easy for the tongue (to pronounce), heavy in the Scale, and most beloved to the Rahman; 'Glory be to Allah and with His praise, Glory be to Allah, the Greatest.'"⁽²⁾

1. Reported by Aḥmad Dawud in the book of Prayer, No. 1500, Al-Tirmidhi in the book of invocations, No. 3563, and he said it is a *Hasan* and *Gharib* *hadith*. It is also reported by Al-Hakim, No. 1/548. Al-Dhahabi said that it is a *Sahih* *hadith*.

2. Reported by Al-Bukhari in the book of invocations and by Muslim in the book of *Al-Dhikr*, No. 2694.

«سبحان الله ويحمده سبحان الله العظيم.»

4- On the authority of Abu Hurairah (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) said that, 'The uttering of (these words);

"Glory be to Allah, all praise is due to Him, there is no god but Allah, Allah is the Greatest," is dearer to me than anything over which the sun rises."⁽¹⁾

«سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر.»

5- On the authority of Jabir Ibn `Abdullah (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) said,

"The best of Du`a' is 'Praise be to Allah.', and the best of remembrance is 'There is no god but Allah.'"

«الحمد لله.» «لا إله إلا الله.»

1. Reported by Muslim in the book of *Al-Dhikr*, No. 2695.

The Greatest Name of Allah

1- On the authority of Buraidah (may Allah be pleased with him), "The Prophet (peace and blessings be upon him) heard a man saying,

"O Allah! I ask You that I witness that You are the Lord, there is no god but You, the Eternal, the Absolute, Who begets not, nor is He begotten, and there is none like unto Him."

« اللهم إني أسألك بأنني أشهد أنك أنت الله لا إله إلا أنت الأحد الصمد الذي لم يلد ولم يولد ولم يكن له كفواً أحد. »

Thereupon, the Prophet said, 'By Whom in Whose Hands my soul lies, he asked Allah with His Greatest Name with which if He was called, He would answer, and if He was asked, He would give.'⁽¹⁾

2- On the authority of Anas (may Allah be pleased with him), "Once a man performed his Prayer, then supplicated saying,

'O Allah! I ask You that all praise is due to You. There is no god but You, the Most Kind, the Most Bounteous, the Originator of the heavens and the earth, the One Full of Majesty and Honor. O Living,

1. Reported by Abu Dawud, Al-Tirmidhi, Ibn Hibban, and Al-Hakim who said that it is a *Sahih hadith*.

O Eternal.'

« اللهم إني أسألك بأن لك الحمد لا إله إلا أنت الحنان المنان بديع السموات والأرض ذو الجلال والإكرام يا حي يا قيوم. »

Thereupon, the Prophet (peace and blessings be upon him) said, 'Do you know with which this man has supplicated? The Companions said, 'Allah and His Messenger know best.' The Prophet said, 'By Whom in Whose Hands my soul lies, he supplicated Allah with His Greatest Name with which if He was called, He would answer, and if He was asked, He would give.'⁽¹⁾

3- On the authority of Abu Hurairah (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) said,

"There are ninety-nine names of Allah; he who commits them to memory will enter Paradise. Verily, Allah is Odd (He is One, and it is an odd number) and He loves odd number."⁽²⁾

1. Reported by Abu Dawud, Al-Tirmidhi, Ibn Hibban, and Al-Hakim who said that it is a *Sahih hadith*.

2. Reported by Al-Bukhari and Muslim.

Supplication with the Most Beautiful Names of Allah

In the Name of Allah, Most Gracious, Most Merciful

﴿The Most Beautiful Names belong to God: so call on Him by them...﴾

The Prophet said,

"There are ninety-nine Names; he who enumerates them, would get into Paradise. He is Allah, there is no god but Him, the Most Beneficent, the Most Merciful, the King, the Holy, the Peace (Giver), the Author of Safety, the Supreme Protector, the Almighty, the Sublime Potentate, the Majestic, the Creator, the Maker, the Sublime Fashioner, the Most Forgiver, the Sublime Dominant, the Sublime Bestower, the Sublime Sustainer, the Sublime Opener, the All-Knowing, the Restrainer, the Outspreader, the Abaser, the Raiser, the Supreme Might Giver, the Supreme Humiliator, the All-Hearing, the All-Beholding, the Judge, the Just, the Subtle, the Ever-Cognizant, the All-Forbearing, the Ever-Magnificent, the All-Forgiving, the Ever-Thankful, the Ever-Exalted, the Ever-Great, the Ever-Preserving, the Supreme Nour-

isher, the Ever-Reckoning, the Ever-Majestic, the Ever-Generous, the Ever-Watching, the Supreme Answerer, the All-Embracing, the All-Wise, the Ever-Affectionate, the Ever-Glorious, the Determiner of Resurrection, the Ever-Witnessing, the Truth, the Ever-Trustee, the Ever-Powerful, the Ever-Strong, the Ever-Patronizing, the Ever-Praiseworthy, the Supreme Counter, the Supreme Originator, the Supreme Restorer, the Supreme Life-Giver, the Supreme Death-Bringer, the Ever-Living, the Sublime Self-Subsisting, the Finder, the Glorious, the One, the Ever-Lasting Refuge, the Determiner, the Supreme Determiner, the Supreme Advancer, the Supreme Retarder, the Ever-First, the Last, the Outward, the Inward, the Patron, the High Exalted, the Righteous, the Sublime Relenting, the Supreme Avenger, the Ever-Clement, the Ever-Compassionate, the Ruler of the Kingdom, the Owner of Majesty and Honor, the Supreme Equitable, the Gatherer, the Ever-Rich, the Supreme Enricher, the Preventer, the Harm Inflicting, the Benefit Giver, the Light, the Guide, the Ever-Innovating, the Ever-Lasting, the Inheritor, the Ever-Rectifying, the Ever-Patient."⁽¹⁾

«هو الله الذي لا إله إلا هو الرحمن، الرحيم، الملك، القدوس، السلام، المؤمن، المهيمن، العزيز، الجبار، المتكبر، الخالق،

1. Reported by Al-Tirmidhi and Al-Nawawi said it is a *Hasan* *hadith*, the book of Al-Adhkar.

Supplication with the Most Beautiful Names of Allah

In the Name of Allah, Most Gracious, Most Merciful

﴿The Most Beautiful Names belong to God: so call on Him by them...﴾

The Prophet said,

"There are ninety-nine Names; he who enumerates them, would get into Paradise. He is Allah, there is no god but Him, the Most Beneficent, the Most Merciful, the King, the Holy, the Peace (Giver), the Author of Safety, the Supreme Protector, the Almighty, the Sublime Potentate, the Majestic, the Creator, the Maker, the Sublime Fashioner, the Most Forgiver, the Sublime Dominant, the Sublime Bestower, the Sublime Sustainer, the Sublime Opener, the All-Knowing, the Restrainer, the Outspreader, the Abaser, the Raiser, the Supreme Might Giver, the Supreme Humiliator, the All-Hearing, the All-Beholding, the Judge, the Just, the Subtle, the Ever-Cognizant, the All-Forbearing, the Ever-Magnificent, the All-Forgiving, the Ever-Thankful, the Ever-Exalted, the Ever-Great, the Ever-Preserving, the Supreme Nour-

isher, the Ever-Reckoning, the Ever-Majestic, the Ever-Generous, the Ever-Watching, the Supreme Answerer, the All-Embracing, the All-Wise, the Ever-Affectionate, the Ever-Glorious, the Determiner of Resurrection, the Ever-Witnessing, the Truth, the Ever-Trustee, the Ever-Powerful, the Ever-Strong, the Ever-Patronizing, the Ever-Praiseworthy, the Supreme Counter, the Supreme Originator, the Supreme Restorer, the Supreme Life-Giver, the Supreme Death-Bringer, the Ever-Living, the Sublime Self-Subsisting, the Finder, the Glorious, the One, the Ever-Lasting Refuge, the Determiner, the Supreme Determiner, the Supreme Advancer, the Supreme Retarder, the Ever-First, the Last, the Outward, the Inward, the Patron, the High Exalted, the Righteous, the Sublime Relenting, the Supreme Avenger, the Ever-Clement, the Ever-Compassionate, the Ruler of the Kingdom, the Owner of Majesty and Honor, the Supreme Equitable, the Gatherer, the Ever-Rich, the Supreme Enricher, the Preventer, the Harm Inflicting, the Benefit Giver, the Light, the Guide, the Ever-Innovating, the Ever-Lasting, the Inheritor, the Ever-Rectifying, the Ever-Patient."⁽¹⁾

« هو الله الذي لا إله إلا هو الرحمن، الرحيم، الملك، القدوس، السلام، المؤمن، المهيمن، العزيز، الجبار، المتكبر، الخالق،

1. Reported by Al-Tirmidhi and Al-Nawawi said it is a *Hasan* *hadith*, the book of Al-Adhkar.

الباريء، المصور، الغفار، القهار، الوهاب، الرزاق، الفتاح،
 العليم، القابض، الباسط، الخافض، الرافع، المعز، المذل،
 السميع، البصير، الحكيم، العدل، اللطيف، الخبير، الحليم،
 العظيم، الغفور، الشكور، العلي، الكبير، الحفيظ، المقيت،
 الحسيب، الجليل، الكريم، الرقيب، المجيب، الواسع،
 الحكيم، الودود، المجيد، الباعث، الشهيد، الحق، الوكيل،
 القوي، المتين، الولي، الحميد، المحصي، المبدئ، المعيد،
 المحيي، المميت، الحي، القيوم، الواجد، الماجد، الواحد،
 الصمد، القادر، المقتدر، المقدم، المؤخر، الأول، الآخر،
 الظاهر، الباطن، الوالي، المتعالي، البر، التواب، المنتقم، العفو،
 الرؤوف، مالك الملك، ذو الجلال والإكرام، المقسط، الجامع،
 الغني، المغني، المانع، الضار، النافع، النور، الهادي، البديع،
 الباقي، الوارث، الرشيد، الصبور. »

Allah the Almighty said,

﴿God is He, besides Whom there is no other god; Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. God is He, besides Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to God (High is He) above the partners they attribute to Him. He is God, the Creator, the Evolver, the Bestower of Forms (or Colors). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.﴾

(Al-Hashr: 22-24)

Supplications for Praising Allah the Almighty

"Glory be to Allah and with His Praise. There is no power save in Allah. What Allah wills, will be, and what He does not will, will not. I know that Allah has power over all things and that He comprehends all things in (His) Knowledge."

« سبحان الله وبحمده لا قوة إلا بالله ما شاء الله كان وما لم يشأ لم يكن أعلم أن الله على كل شيء قدير. وأن الله قد أحاط بكل شيء علماً. »

"Glory be to Allah and praise be to Him, in the expanse of His creation, as much as He pleases, as much as the weight of His Throne, and as much as the ink it would take to record all His Words."

« سبحان الله وبحمده عدد خلقه ورضا نفسه وزنة عرشه ومداد كلماته. »

"Glory be to my Lord, the Ever-Exalted, the Most High, and the Bestower."

« سبحان ربي الأعلى الوهاب. »

"O Allah! To You is praise as appropriate to the Majesty of Your Face and the Magnificence of Your Sovereignty."

« اللهم لك الحمد كما ينبغي لجلال وجهك وعظيم سلطانك . »

"O Allah! All praise is due to You. Yours is all sovereignty. All good is in Your Hands. To You is (the determination of) all affairs, both the hidden and the manifest. You are the most deserving to be praised and You have power over all things."

« اللهم لك الحمد كله ولك الملك كله وبيدك الخير كله وإليك يرجع الأمر كله علانيته وسره فأهلا أنت أن تحمد . إنيك على كل شيء قدير . »

"O Allah! Yours is all praise. There is no one to withhold what You extend, and no one to extend what You withhold! There is no one to guide what You lead astray, and no one to lead astray whom You guide! There is no one to give what You forbid, and no one to forbid what You give! There is no one to bring near what You hold far and no one to hold far what You bring near."

« اللهم لك الحمد كله لا قابض لما بسطت . ولا باسط لما قبضت ولا هادي لمن أضللت . ولا مضل لمن هديت . ولا معطي لما منعت . ولا مانع لما أعطيت ولا مقرب لما باعدت . ولا مباعد لما قربت . »

"O Allah! You are the most deserving to be remembered, the most deserving to be worshipped, the Most victorious among those who are sought, the Most Clement among those who owned, the Most Generous among those who are asked, the Most

Bounteous among those who give. You are the Sovereign, there is no partner besides You. You are the One, to You there is no peer. Everything will perish save You Face. You will never be obeyed save by Your permission, and will never be disobeyed save by Your permission. Being obeyed, You thank, being disobeyed You forgive. You are the most near Witnessing (One) and the most near Preserver. You came in between the souls, seized the foreheads, wrote (all things) people left behind, and recorded periods (for everything). Before You, all hidden secrets of the hearts are revealed. The Lawful is what You permit, the Unlawful is what You prohibit, and the Religion is what You legislated. Creation is Yours and the servant is Yours and You are the Ever-Compassionate, the Ever Merciful. I ask You with the Light of Your Face to which the heavens and the earth are shining, with every right which is Yours, and with the right of those who ask You to accept me in this morning and to protect me against the Fire."

« اللهم أنت أحق من ذكر . وأحق من عبد . وأنصر من ابتغى . وأرأف من ملك . وأجود من سئل وأوسع من أعطى . أنت الملك لا شريك لك والفرد الذي لا ند لك . كل شيء هالك إلا وجهك لن تطاع إلا بإذنك ولن تعصى إلا بعلمك . تطاع فتشكر . وتعصى فتغفر . أقرب شهيد وأدنى حفيظ حلت دون النفوس وأخذت بالنواصي وكتبت الآثار ونسخت الآجال . القلوب لك مفضية السر عندك علانية . الحلال ما أحللت والحرام ما حرمت

والدين ما شرعت . والخلق خلقتك والعبد عبدك . وأنت الله
الرؤوف الرحيم . أسألك بنور وجهك الذي أشرقت له السماوات
والأرض وبكل حق هو لك وبحق السائلين عليك أن تقبلين في
هذه الغداوة وأن تجيرني من النار . »

"Praise be to Allah, Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: Yea, magnify Him for His Greatness and Glory."

« الحمد لله الذي لم يتخذ ولداً ولم يكن له شريك في الملك
ولم يكن له ولي من الذل وكبره تكبيرا . »

"Allah is the Greatest, Allah is the Greatest, Allah is the Greatest. All praise be to Allah...Glory be to Allah, praise be to Allah, there is no god but Allah, Allah is the Greatest, and there is no power nor strength save in Allah, the Most High, the Magnificent."

« الله أكبر الله أكبر والله الحمد . . سبحان الله والحمد
لله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله العلي
العظيم . »

"Surely Allah is the Greatest. His is the abundant praise. Glory to Him day and night."

« الله أكبر كبيرا والحمد لله كثيراً وسبحان الله بكرة وأصيلا . »

"Allah is the Greatest, Allah is the Greatest, Allah is the Greatest from what we fear or watch over."

« الله أكبر الله أكبر الله أكبر مما نخاف ونحذر . »

"Allah is the Greatest, Allah is the Greatest, Allah is the Greatest equal to the number of our sins until they are forgiven."

« الله أكبر الله أكبر الله أكبر عدد ذنوبنا حتى تغفر . »

Sending Blessing on the Prophet (peace and blessings be upon him)

Allah Most High says,

﴿Allah and His angels send blessing on the Prophet:
O ye that believe! Send ye blessings on him, and sa-
lute him will all respect.﴾

(Al-Ahazab: 56)

On the authority of Abi Masa`ud (may Allah be pleased with him) who said, "We were sitting in the assembly of Sa`d Ibn `Ubadah when the Messenger of Allah (peace and blessings be upon him) came to us. Bashir Ibn Sa`d said, 'Allah has commanded us to bless you, Messenger of Allah! But how should we bless you?' He (the narrator) said, 'The Messenger of Allah kept quiet to the extent that we wished we had not asked him.' The Messenger of Allah (peace and blessings be upon him) then said,

'(For blessing me) say, 'O Allah! Bless Muhammad and his household as You blessed Ibrahim and his household. Grant favors to Muhammad and his household as You granted favors to Ibrahim. You are indeed Praiseworthy and Glorious,' and salutation as you know.'"⁽¹⁾

1. Reported by Muslim, Abu Dawud, Al-Tirmidhi, Ibn Majah and Al-Nasa'i.

«اللهم صل على محمد وعلى آل محمد كما صليت على
إبراهيم. وبارك على محمد وعلى آل محمد كما بارك إبراهيم
إنك حميد مجيد، والسلام كما علمتم.»

On the authority of Abu Himma Al-Sa`di (may Allah be pleased with him) who said, "They (the Companions) said, 'Messenger of Allah! How we should we bless you?' He (peace and blessings be upon him) replied,

'Say, 'O Allah! Bless Muhammad, his wives and his
offspring as You blessed Ibrahim, and grant favors to
Muhammad, his wives and offspring as You granted
favors to Ibrahim; You are Praiseworthy and Glori-
ous.'"⁽¹⁾

«اللهم صل على محمد وعلى أزواجه وذريته كما صليت على
إبراهيم، وبارك على محمد وعلى أزواجه وذريته كما باركت
على إبراهيم إنك حميد مجيد.»

On the authority of Anas (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) said,

"Whoever ask Allah to bless me one time, he will be
blessed by Allah (the like of tenfold). Furthermore,
ten bad deeds will be obliterated from him and he
will be raised ten degrees in Paradise.""⁽²⁾

On the authority of Ibn Mas`ud (may Allah be pleased with

1. Reported by Al-Bukhari, Muslim, Abu Dawud, Ibn Majah and Al-Nasa'i.

2. Reported by Ahmad, Al-Nasa'i, Ibn Hibban and Al-Hakim.

him), "The Messenger of Allah (peace and blessings be upon him) said,

"Surely, Allah has charged some angels to go through the earth and their sole duty is to carry the Salam (greetings) of my Ummah to me."⁽¹⁾

On the authority of Aws Ibn Aws (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) said,

"Friday is the most virtuous day (amongst other days) so ask Allah to bless me much in this day. Your prayers, undoubtedly, would be brought before me." They (the Companions) wondered, "O Messenger of Allah, how would our prayers will be brought before you (in your grave) when your bones would have decayed." He (peace and blessings be upon him) replied, "Verily, Allah has forbidden the earth to eat the bodies of the Prophets."⁽²⁾

On the authority of `Ali (may Allah be pleased with him), "The Messenger of Allah (peace and blessings be upon him) said,

"Surely, the niggard is the one who hears my name without asking Allah to bless me."⁽³⁾

1. Reported by Ahmad, Ibn Hibban and Al-Hakim.

2. Al-Nawawi said that this *hadith* is reported by Abu Dawud with *Sahih* transmission.

3. Reported by Al-Tirmidhi who classifies it as a *Sahih* and *Hasan* *hadith*.

On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Messenger of Allah (peace and blessings be upon him) said,

"No one greets me (even after my death), but Allah restore my soul back in order to reply to his greeting."

Du`a' for all Kinds of Good

"There is no god but He: That is the witness of Allah, His angels and those endowed with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise."

(Al-`Imran: 18)

"In the same line, I testify that there is no god but Allah. I ask Him to keep this witness for me with Him."

«وأنا أشهد بما شهد الله به وأستودع الله هذه الشهادة وهي لي عنده وديعة.»

"O Lord! I wake up in the morning giving witness before You, the bearers of Your Throne, Your angels and all Your creatures that You are Allah, there is no god but You and Muhammad is Your servant and Messenger."

«اللهم إني أصبحت أشهدك وأشهد حملة عرشك وملائكتك وجميع خلقك بأنك أنت الله الذي لا إله إلا أنت وأن محمد عبدك ورسولك.»

"O Allah, the Creator of the heavens and the earth, the Knower of the Unseen and the Seen, the Owner of Majesty and Generosity. O Lord! I admit in this worldly life and give witness before You and You suffice me that I testify that there is no god but You, the

One Who has no partner and Muhammad is Your servant and Messenger. I testify further that Your Promise is true, Your meeting is true, Paradise is true, Hell is true and the Hour will come with no doubt. O Lord! If You leave me alone to myself, You then leave me to weakness, shame, sins and faults. O Lord! I have no confidence but in Your mercy so forgive me all my sins and accept my repentance for You are the Sublime-Relenting, the Ever-Merciful."

«اللهم فاطر السموات والأرض عالم الغيب والشهادة ذا الجلال والإكرام إني أعهد إليك في هذه الحياة الدنيا وأشهدك وكف بك شهيدا أنني أشهد أن لا إله إلا أنت وحدك لا شريك لك وأن محمدا عبدك ورسولك وأشهد أن وعدك حق ولقائك حق والجنة حق والجنة حق والنار حق وأر الساعة آتية لا ريب فيها وأنت تبعث من في القبور وأنت إن تكلني إلى نفسي تكلني إلى ضعف وعورة وذنب وخطيئة وإني لا أثق إلا برحمتك فاغفر لي ذنوبي كلها وتب علي إنك أنت التواب الرحيم.»

"O Allah, the Creator of the heavens and the earth, the Knower of the Unseen and the Seen, Lord and Master of everything; I testify that there is no god but You, I ask refuge in You from the evil within me and the evil of Satan and his traps. I seek refuge in You from doing wrong to myself or to other Muslims."

«اللهم فاطر السموات والأرض عالم الغيب والشهادة رب كل شيء ومليكه. أشهد أن لا إله إلا أنت أعوذ بك من شر نفسي ومن شر الشيطان وشركه وأن أقترف على نفسي سوءاً أو أجره إلى مسلم.»

"O Allah! I ask You for the best the day has to offer, victory, support, light, blessings and guidance; and I ask refuge in You from the evil it may contain and from the coming day."

« اللهم إني أسألك خير هذا اليوم فتحه ونصره ونوره وبركته وهداه وأعوذ بك من شره وشر ما فيه وشر ما قبله وشر ما بعده. »

"O Lord! Make the beginning of this day to be righteousness, the middle of it to be prosperity and the end of it to be success. O Lord! I ask You to grant me the good of this world and the good of the Hereafter. O Most Merciful."

« اللهم اجعل أول هذا اليوم صلاحاً وأوسطه فلاحاً وآخره نجاحاً أسألك خيري الدنيا والآخرة يا أرحم الراحمين. »

"O Lord, with Your Will we rise up on the morning, with Your Will we enter upon the evening, with Your Will we live, with Your Will we die and to You is the resurrection."

« اللهم بك أصبحنا وبك أمسينا وبك نحيا وبك نموت وإليك النشور. »

"We entered upon the morning and the whole kingdom of Allah entered upon the morning. Surely, the Glory, the Pride, the determination of every (matter), the creation, the day, the night and what comes in them belong to Allah alone."

« أصبحنا وأصبح الملك لله والعظمة والكبرياء والأمر والخلق

والليل والنهار وما يضحى فيهما لله وحده. »

"O Lord! This (day) is a new creation, so make me obedient to You at the beginning of it and forgive me at the end of it. Grant me a good deed in it, and accept, purify and multiply it for me. Forgive me any sin I may commit during it. Surely, You are the Oft-Forgiving, the Most Merciful, the Ever-Affectionate and the Ever-Generous."

« اللهم هذا خلق جديد فافتحه عليّ بطاعتك واختمه لي بمغفرتك ورضوانك وارزقني فيه حسنة تقبلها مني وزكها وضعفها لي وما عملت من سيئة فاغفره لي إنك غفور رحيم ودود كريم. »

"We entered upon the morning and the whole kingdom of Allah entered upon the morning. All praise is due to Allah, Who has no partner. There is no god but Allah and to Him is the resurrection."

« أصبحنا وأصبح الملك لله والحمد لله لا شريك له لا إله إلا هو وإليه النشور. »

"We have begun the day in the way of Islam and with the Word of devotion, and on the religion of our Prophet Muhammad, and on religion of our father, Ibrahim, the true upright who was never an idolater."

« أصبحنا على فطرة الإسلام وكلمة الإخلاص وعلى دين نبينا محمد ﷺ وعلى ملة أبينا إبراهيم حنيفاً وما كان من المشركين. »

"Allah! I awake by Your favor, and vitality, and protection! Then complete Your favor upon me, and revitalize me, and protect me in this world and in the next."

« اللهم إني أصبحت منك في نعمة وعافية وستر فآتم علي نعمتك وعافيتك وسترك في الدنيا والآخرة. »

"O Allah! Whatever favor I or any other of Your creatures find ourselves this morning, it is from You and You alone! You have no partner and all praise is due to You and all thanks!"

« اللهم ما أصبح بي من نعمة أو بأحد من خلقك فمنك وحدك لا شريك لك فلك الحمد ولك الشكر. »

"We awake believing in Allah, beyond Whose Power nothing penetrates. We awake believing in Allah's Majesty. In His Sovereignty we seek shelter, in all His Most Beautiful Names we seek refuge from Satans wether Jinn or human in every clear and hidden affair, from what hides itself at night and appears in the day or what hides itself in the day and appears at night, from what He has created and multiplied, from the evil of Satan and his soldiers and from any moving creature whose forelock You have seized."

« أصبحنا بالله الذي ليس شيء منه ممتنع وبعزة الله التي لا ترام ولا تضام وبسلطان الله المنيع نحتجب وبأسماء الله الحسنی كلها عائداً بالله من الأبالسة ومن شر شياطين الإنس والجن ومن شر كل معلن أو مسر ومن شر ما يكمن بالليل ويخرج بالنهار أو

يكمن بالنهار ويخرج بالليل ومن شر ما خلق وذراً ويراً ومن شر إبليس وجنوده ومن شر كل دابة ربي آخذ بناصيتها. »

"I'm satisfied with Allah as a Lord, Islam as a religion and Muhammad as a Prophet and Messenger."

« رضيت بالله ربا وبالإسلام ديناً وبسيدنا محمد ﷺ نبياً ورسولاً. »

"O Lord! Cure me in my body, cure me in my hearing, cure me in my sight."

« اللهم عافني في بدني . اللهم عافني في سمعي . اللهم عافني في بصري . »

"I ask forgiveness of Allah, the One, the Living and the Eternal and declare my repentance to Him."

« أستغفر الله العظيم الذي لا إله إلا هو الحي القيوم وأتوب إليه. »

"O Allah! Bless Muhammad and the members of his household as You blessed Ibrahim and the members of Ibrahim's household. Grant favors to Muhammad and the members of his household as You granted favors to Ibrahim and the members of Ibrahim's household in the world. You are indeed Praiseworthy and Glorious."

« اللهم صل على سيدنا محمد وعلى آل سيدنا محمد كما صليت على سيدنا إبراهيم وعلى آل سيدنا إبراهيم وبارك على سيدنا محمد وعلى آل سيدنا محمد كما باركت على سيدنا إبراهيم وعلى آل سيدنا إبراهيم في العالمين إنك حميد مجيد »

"Glory be to Allah, praise be to Allah, there is no god

but Allah, and Allah is the Greatest."

«سبحان الله والحمد لله ولا إله إلا الله والله أكبر.»

"There is no god but Allah, the One Who has no partner with Him. His is the Sovereignty and all praise is due to Him, and He has Power over everything."

«لا إله إلا الله وحده لا شريك له. له الملك وله الحمد وهو على كل شيء قدير.»

"O Allah! Bless Muhammad, Your servant, Prophet and Messenger, the illiterate Prophet. And bless the members of his household, his Companions and salute them with all respect as much as that which is encompassed by Your knowledge, written by Your Pen, reckoned by Your Book. O Lord! Grant Your pleasure on the four Rightly-Guided Caliphs: Abu Bakr, `Umar, `Uthman and `Ali. And (grant Your pleasure also on) the Companions, the Successors and their righteous followers until the Day of Judgment."

«اللهم صل على سيدنا محمد عبدك ونبيك ورسولك النبي الأمي وعلى آله وصحبه وسلم تسليماً عدد ما أحاط به علمك وخط به قلمك وأحصاه كتك وارض اللهم عن ساداتنا أبي بكر وعمر وعثمان وعلي وعن الصحابة أجمعين وعن التابعين وتابعيهم بإحسان إلى يوم الدين.»

﴿Glory be to thy Lord, the Lord of Honor and Power! (He is free) from what they ascribe (to Him)! And peace on the messengers! And praise be to Allah, the

Lord and Cherisher of the worlds. ﴿

(Al-Safat: 180-182)

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ * وَسَلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

"O Allah! The Owner of Majesty and Generosity. I turn my face (to You), so turn Your Generous Face to me. Out of Your Pardon, Generosity and Mercy, grant Your Pleasure on me, O Most Merciful. O Allah! The Owner of Majesty and Generosity."

«رب ذا الجلال والإكرام لك وجهي فأقبل إليّ بوجهك الكريم واستقبلني بمحض عفوك وكرمك وأنت ضاحك إليّ وراض عني برحمتك يا أرحم الراحمين. يا الله يا ذا الجلال والإكرام.»

"O Allah! You are my Lord. There is no god but You. You have created me and I am Your servant. I will do my best to keep my covenant and promise with You. I seek refuge in You from the evil of what I have made. I acknowledge Your Favours on me and I acknowledge my sin. Therefore, forgive me, for none but You can forgive sins."

«اللهم أنت ربي لا إله إلا أنت خلقتني وأنا عبدك وأنا على عهدك ووعدك ما استطعت. أعوذ بك من شر ما صنعت أبوء لك بنعمتك عليّ وأبوء بذنبي فاغفر لي فإنه لا يغفر الذنوب إلا أنت.»

"O Allah! Forgive me and the nation of Muhammad (peace and blessings be upon him) with an all-

embracing forgiveness. And have mercy on me and the nation of Muhammad (peace and blessings be upon him) with an all-embracing mercy."

« اللهم اغفر لي ولأمة سيدنا محمد ﷺ مغفرة عامة وارحمنا وارحم أمة سيدنا محمد ﷺ رحمة عامة. »

"O Lord! Forgive (us) and have mercy (on us) for You are the Most-Forgiving."

« رب اغفر وارحم وأنت خير الراحمين. »

"There is no god but You, Glory be to You, I have been among those who have wronged themselves."

« لا إله إلا أنت سبحانك إني كنت من الظالمين. »

"O Lord! You judge between Your servants in whatever they differ. There is no god but Allah, the Ever Exalted, the Ever Magnificent. There is no god but Allah, the Ever Forbearing and the Ever-Generous. Glory be to Allah, the Lord of the seven heavens and the glorious Throne. Praise be to Allah, the Lord of the worlds. O Lord, Who relieves affliction and vanishes sorrow, and the One Who answers the call of the distressed when they call upon You, the Most Merciful of this world and the Hereafter. (O Lord!) Forgive me with such mercy that I become in no need of others beside You."

« اللهم أنت تحكم بين عبادك فيما كانوا فيه يختلفون. لا إله إلا الله العلي العظيم. لا إله إلا الله الحليم الكريم. سبحان الله رب

السموات السبع ورب العرش العظيم. الحمد لله رب العالمين. اللهم كاشف الغم مفرج الهم مجيب دعوة المضطرين إذ دعوك رحمان الدنيا والآخرة ورحيمهما فارحمني في حاجتي هذه بقضائها ونجاحها رحمة تغنيني بها عن رحمة من سواك.

"O Creator of heavens and earth! O Owner of Majesty and Generosity. O One Who replies to the cries of those who cry (for help), Who aids those who ask for help and Who removes calamity. O Most Merciful who answers the call of the distressed when they call upon Him. O Lord of the worlds! I expose my need before You for You are the best One Who knows how to meet it."

« يا بديع السماوات والأرض يا ذا الجلال والإكرام يا صريخ المستصرخين. يا غياث المستغيثين. يا كاشف السوء. يا أرحم الراحمين. يا مجيب دعوة المضطرين. يا إله العالمين بك أنزل حاجتي وأنت أعلم بها فاقضها. »

"O Allah! It suffices me that You know my need."

« اللهم حسبي من سؤالي علمك بحالي. »

"O Lord, Who relieves affliction and vanishes sorrow, and the One Who answers the call of the distressed when they call upon You, the Most Merciful of this world and the Hereafter. (O Lord!) Forgive me with such mercy that I become in no need to others beside You."

« اللهم فارج الهم وكاشف الغم مجيب دعوة المضطرين رحمان الدنيا والآخرة ورحيمها. ارحمني رحمة تغنيني بها عن رحمة

سواك . »

"O Allah! Make for me and all Muslims a relief from every sorrow, an outlet from every distress and a safety from every trial."

« اللهم اجعل لي وللمسلمين من كل هم فرجا ومن كل ضيق مخرجا ومن كل بلاء عافية . »

"I place my trust on the Living One Who does not die. Praise be to Allah Who begets no son, and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: Yea, magnify Him for His greatness and glory."

« توكلت على الحي الذي لا يموت . والحمد لله الذي لم يتخذ ولداً ولم يكن له شريك في الملك ولم يكن له ولي من الذل وكبره تكبيراً . »

"O Allah! Protect us and not disregard us; Grant us and not put us on trials. Have security and grace on us. O Allah! Provide me with enough means out of Your hidden kindness."

« اللهم سلمنا ولا تسلمنا وامنحنا ولا تمتحننا . اللهم اجعلنا في ضمانك وإحسانك . اللهم وفر حظي من صنعك ولطفك الخفي . »

"O Allah, the Lord of the heavens and the Lord of the glorious Throne! Protect me from the evil of so and so the son of so and so and protect me from the evil of the Jinn and men lest one of them transgresses or rebels against me. Exalted is Your protection and

magnified is Your praise. There is no god but You."

« اللهم رب السماوات ورب العرش العظيم كن لي جاراً من شر فلان ابن فلان وشر الجن والإنس وأتباعهم أن يفرط عليّ أحد منهم أو أن يطغى ، عز جارك وجل ثناؤك ولا إله غيرك . »

"O Lord! We set You at their throats, and we seek refuge in You from their evils."

« اللهم إنا ندرأ بك في نحورهم ونعوذ بك من شرورهم . »

"O You Who are the intimate Companion of every isolated one! O You Who are the Friend of every lonely one! O You Who are the One Who is near not far! O You Who overcome all powers and never be overcome! O Living, O Eternal One! O Owner of Majesty and Generosity! I beseech You for Your mercy!"

« اللهم يا مؤنس كل وحيد ويا صاحب كل فريد ويا قريبا غير بعيد . ويا غالبا غير مغلوب يا حي يا قيوم يا ذا الجلال والإكرام . برحمتك أستغيث . »

"O You Who are nearer to us than the jugular vein! O You Who do what You will! O You Who come in-between man and his heart! Come in-between us and whoever intends to harm us by Your Might and Power! O You Who suffice everything and nothing can suffice without Him! Suffice us in this world and the Hereafter."

« اللهم يا من هو أقرب من حبل الوريد يا فعال لما يريد . يا من

ومخرجاً. »

"Allah suffices me in keeping my religion. Allah suffices me in providing my needs. Allah suffices me concerning whoever rebels against me. Allah suffices me concerning whoever conspires against me. Allah suffices me when my life comes to an end. Allah suffices me when the Balance is raised (on the Day of Judgment). Allah suffices me when the angels question me in the grave. Allah suffices me in the grave. Allah suffices me in passing the Sirat (the bridge on Hell). Allah suffices me. There is no god but Him. I place my trust on Him and to Him I return. Allah suffices me and He is the Best Guardian."

« حسبي الله لديني . حسبي الله لما أهتمني . حسبي الله لمن بغى علي . حسبي الله لمن حسدني . حسبي الله لمن كادني بسوء . حسبي الله عند الموت . حسبي الله عند الميزان . حسبي الله عند المسألة في القبر . حسبي الله في القبر . حسبي الله عند الصراط . حسبي الله لا إله إلا هو عليه توكلت وإليه أنيب . حسبي الله ونعم الوكيل . »

"Allah suffices me. There is no god but Him. I place my trust on Him and He is the Lord of the glorious Throne."

« حسبي الله لا إله إلا هو عليه توكلت وهو رب العرش العظيم . »

"I commit my affair to Allah; for Allah (ever) watches over His servants."

« وأفوض أمري إلى الله إن الله بصير بالعباد . »

يحول بين المرء وقلبه حل بيننا ومن يؤذينا بحولك وقوتك . يا كافي كل شيء ولا يكفي عنه شيء اكفنا ما يهمننا من أمر الدنيا والآخرة . »

"O Lord! You know best my secret and my open (affairs), so accept my excuses. Surely, You know best my needs so provide them for me!"

« اللهم إنك تعلم سري وعلايتي فاقبل معذرتي وتعلم حاجتي فاعطني سؤلي . »

"O Allah! Hasten relief and safety to Your righteous servants."

« اللهم عجل لأوليائك الفرج والعافية . »

"O Allah! Your kindness surpasses the kindness of all creatures; Your Glory overcomes the glory of all creatures and Your knowledge unveils what is underneath Your earth obviously as what is above Your Throne. You know best what breasts conceal, of intentions and whispers, equally as You know best what appears of sayings and deeds. Everything has submitted to Your Glory and Sovereignty. O Allah! Make for me a relief and an outlet from all my sorrow and affliction."

« اللهم كما لطفت بعظمتك دون اللطفاء . وعلوت بعظمتك على العظماء وعلمت ما تحت أرضك كعلمك بما فوق عرشك . وكانت وساوس الصدور كالعلانية عندك وعلانية القول كالسرفي علمك وانقاد كل شيء لعظمتك وخضع كل سلطان لسلطانك اجعل لي من كل هم وغم أصبحت فيه فرجاً

"My Protector is Allah, Who revealed the Book, and He will protect the righteous persons."

«إن ولي الله الذي نزل الكتاب وهو يتولى الصالحين.»

"O Allah! To You I complain of my weakness, of my helplessness and of my lowliness before men. O Most Merciful, the Lord of the worlds! You are Lord of the ill-treated. And You are my Lord. Into whose hands will You entrust me? Into the hands of some far off stranger who scowls at me? Or to an enemy whom You have empowered against me? If You are not angry with me I care not; Your Clemency is more wider for me my sins. I ask refuge by the Light of Your Countenance whereby all darkness is illuminated and the things of this world and the next are rightly ordered, lest You may descend Your anger upon me! It is for me to return to You until You are well pleased! There is no might or power but with You."

«اللهم إني أشكو إليك ضعف قوتي وقلة حيلتي وهواني على الناس برحمتك يا رب العالمين. أنت رب المستضعفين وأنت ربي إلى من تدرني إلى بعيد يتجهمني أو إلى عدو ملكته أمري إن لم يكن بك غضب علي فلا أبالي ولكن عافيتك أوسع لي من ذنوبي. أسألك بنور وجهك الذي أشرقت له الظلمات وصلح عليه أمر الدنيا والآخرة من أن يحل بي سخطك أو ينزل علي عذابك لك العتبي حتى ترضى. ولا حول ولا قوة إلا بك»

"O Lord! You hear my petition, and see my position, and know my inner and outer condition! Nothing about me is hidden from You. I am a wretched beg-

gar, a caller for help, fearful, anxious and one who admits his sins. I supplicate to You as a miserable sinner, and I pray to You the prayer of a frightened blind man whose head is bowed, whose body is humbled and whose face is dusty. O Lord! Be Merciful and Compassionate towards me and let not enemies and the envious one rejoice over my misfortune."

«اللهم إنك تسمع كلامي وترى مكاني وتعلم سري وعلايتي ولا يخفى عليك شيء من أمري. وأنا البائس الفقير والمسغيث المستجير والوجل المشفق المقر المعترف إليك بذنبه. أسألك مسألة المسكين. وأبتهل إليك ابتهاج المذنب الدليل وأدعوك دعاء الخائف الضريع دعاء من خضعت لك رقبته وذلل لك جسمه وفاضت لك عبرته ورغم لك أنفه. كن بي رؤوفاً رحيماً ولا تشمت بي عدواً ولا حاسداً.»

"O Allah! Protect me through Islam when standing, protect me through Islam when sitting, protect me through Islam when sleeping and let not enemies and the envious one rejoice over my misfortune. O Allah! I ask You from all good that You have control over their treasures and I seek refuge in You from all evil that You have control over their treasures."

«اللهم احفظني بالإسلام قائماً واحفظني بالإسلام قاعداً واحفظني بالإسلام راقداً ولا تشمت بي عدواً ولا حاسداً. اللهم إني أسألك من كل خير خزائنه بيدك وأعوذ بك من كل شر خزائنه بيدك.»

"In the Name of Allah with Whose Name nothing on

earth or in heaven is harmful. He is All-Hearing, All-Knowing."

« بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم. »

"In the Name of Allah, the Great and the Glorious. He is the Most Manifest and the Powerful. Surely, what Allah wills takes place. I seek refuge in Allah from the devils: jinn or human."

« بسم الله ذي الشأن عظيم السلطان شديد البرهان قوي الأركان ما شاء الله كان أعوذ بالله من كل شيطان إنس وجان. »

"Allah is the Greatest; Allah is the Greatest; Allah is the Greatest. In the Name of Allah concerning my religion and myself. In the Name of Allah concerning my family and property. In the Name of Allah concerning everything that Allah has granted to me. In the Name of Allah Who is the Lord of the heavens and the earth. In the Name of Allah with Whose Name nothing is harmful. In the Name of Allah I start my speech. On Allah I place my trust and I never associate any with Him. O Allah! I beseech favor from Your favor that no one but You can grant. Exalted is Your protection and magnified is Your praise. There is no god but You. Take me in Your refuge and vicinity away from the evil, the accursed Satan and whatever You have created. Let me be out of their reach. I recite "In the Name of Allah, Most Gracious, Most Merciful. Say: He is Allah, the One..." in front of me,

in the back of me, in the left of me, in the left of me, in above me and blow me."

« الله أكبر الله أكبر الله أكبر. بسم الله على نفسي وديني. بسم الله على أهلي ومالي. بسم الله على كل شيء أعطاني ربي. بسم الله خير الأسماء. بسم الله رب الأرض والسماء. بسم الله الذي لا يضر مع اسمه داء. بسم الله افتتحت وعلى الله توكلت الله ربي لا أشرك به أحداً. أسألك اللهم خيرك من خيرك الذي لا يعطيه غيرك عز جارك وجل ثناؤك ولا إله إلا أنت. اجعلني في عيادك وجوارك من كل سوء ومن الشيطان الرجيم. اللهم إني أستجيرك من كل شيء خلقت وأحتسرك بك منهم وأقدم بين يدي « بسم الله الرحمن الرحيم قل هو الله أحد ... » وأقدم من خلفي « بسم الله الرحمن الرحيم قل هو الله أحد ... » وأقدم عن يميني « بسم الله الرحمن الرحيم قل هو الله أحد ... » وأقدم عن يساري « بسم الله الرحمن الرحيم قل هو الله أحد ... » وأقدم من فوق « بسم الله الرحمن الرحيم قل هو الله أحد ... » وأقدم من تحتي « بسم الله الرحمن الرحيم قل هو الله أحد ... »

"Allah is the Greatest, Allah is the Greatest. Allah is greater than that we fear or beware of. Allah is the Greatest. Allah is the Greatest. Allah is Greater than our innumerable sins which we beg Him to forgive."

« الله أكبر الله أكبر الله أكبر مما نخاف ونحذر. الله أكبر الله أكبر الله أكبر عدد ذنوبنا حتى تغفر. »

"O Allah! Keep watch over me with Your sleepless Eye. Protect me with Your Protection. Forgive me with Your Power so that I will never perish because

You are my hope. O Allah! My gratitude ever falls short from thanking Your bounties and my patience ever fails when You put me on trials. O You have not deprived me (of Your bounties) when seeing my shortcomings. Who has not severed me when seeing my impatience. Who has not uncovered me when seeing my faults. O Most Gracious, the One Whose bounties can not be numbered! I ask You to bless Muhammad and the members of his household and I beseech You against all the tyrannical enemies."

« اللهم احرسني بعينك التي لا تنام واكنفني بكنفك الذي لا يرام واغفر لي بقدرتك فلا أهلك وأنت رجائي. رب كم من نعمة أنعمتها علي قل لك عندها شكري. وكم من بلية ابتليتني بها قل لك عندها صبري. فيا من قل عند نعمته شكري فلم يحرمني ويا من قل عند بليته صبري فلم يخذلني ويا من رأي علي الخطايا فلم يفضحني. يا ذا السمعروف الذي لا ينقضي أبداً. يا ذا النعماء التي لا تحصى عدداً أسألك أن تصلي علي محمد وعلى آل محمد وبك أدرك في نحور الأعداء الجبارين. »

"O Allah! Assist me concerning my religion by means of my world and assist me concerning my next World by means of piety. O Allah! Save me from that I have no knowledge of and protect me from the evil of which I am aware. O You Who are neither harmed by sins nor limited by pardon! Pardon me for You are the Most Gracious and grant me speedy relief, good patience, abundant provision and safety from all trials. O Allah! Make me grateful for granting me

well-being and I ask You to make me independant of needing people. There is no might or power but with Allah, the Exalted and the Glorious."

« اللهم أعني علي ديني بالدنيا وعلي آخرتي بالتقوى واحفظني فيما غبت عنه ولا تكلني إلي نفسي فيما حضرته علي، يا من لا تضره الذنوب ولا ينقصه العفو هب لي ما لا ينقصك واغفر لي ما لا يضرك إنك الوهاب أسألك فرجاً قريباً وصبراً جميلاً ورزقاً واسعاً والعافية من البلاء. أسألك الشكر علي العافية وأسألك الغنى عن الناس ولا حول ولا قوة إلا بالله العلي العظيم. »

"O Living, O Eternal one! O the Creator of the heavens and the earth! O the Owner of Majesty and Generosity! There is no god but You. I beseech You for Your mercy. Put all my affairs in order and do not leave me alone to myself even for the twinkling of an eye or even lesser than this."

« يا حي يا قيوم يا بديع السماوات والأرض يا ذا الجلال والإكرام لا إله إلا أنت برحمتك أستغيث. أصلح لي شأني كله ولا تكلني إلي نفسي طرفة عين أو ما هو أقرب من ذلك. »

"O Allah! I seek of You that which will make certain (for me) Your mercy, and the resolution of Your forgiveness, as well as freedom from every offence and a share in every virtue, and entry to Paradise, and freedom from the Hell."

« اللهم إني أسألك موجبات رحمتك وعزائم مغفرتك والعصمة من كل ذنب والغنيمة من كل بر والسلامة من كل إثم والفوز بالجنة والنجاة من النار. »

"O Allah! Do not leave me a sin without forgiving it, an error without covering it, a debt without repaying it or a worldly need that meets with Your pleasure and our righteousness without providing for it. O Most Merciful of the merciful!"

« اللهم لا تدع لنا ذنباً إلا غفرته ولا عيباً إلا سترته ولا همماً إلا فرجته ولا ديناً إلا قضيته ولا حاجة من حوائج الدنيا والآخرة هي لك رضا ولنا صلاحاً إلا قضيتها يا أرحم الراحمين. »

"O Allah! Whoever plots to bring me harm, let him suffer what he has plotted and whoever conspires against me, let him be entangled in what he did. Let me be so close and intimate to You. This cannot be attained but by Your Grace, O Allah, shower Your favors upon me. O Exalted! Have compassion on me. O Merciful! Save me, make me remember You all the time and cast Your love in my heart. O Allah! Be Bounteous and answer my call and forgive my errors and sins. O Allah! You have commanded Your servants to make supplication and promised to answer them. Before You is my forehead and to You I stretched my hand. O Merciful who answers the call! Answer my call, fulfill my needs and protect me against my enemies' evil. O Most Gracious Who repels afflictions! O the Light to the frightened in darkness. O Most Merciful of the merciful."

« اللهم من أرادني بسوء فرده عليه. ومن كادني فكده. واجعلني من أحسن عبادك نصيباً عندك وأقربهم منزلة منك وأخصهم

زلفى لديك. فإنه لا ينال ذلك إلا بفضلك وجد لي بجودك. واعطف علي بمجدك. واحفظني برحمتك واجعل لساني بذكرك لهجاً. وقلبي بحبك متيماً ومن علي بحسن إجابتك وأقلني عشرتي واغفر لي زلتي. فإنك أمرت عبادك بدعائك. وضمنت لهم الإجابة فإليك يا رب نصبت وجهي. ومددت يدي. فبرحمتك استجب دعائي وبلغني مناي ولا تقطع رجائي واكفني شر أعدائي يا سميع الدعاء. يا سابغ النعم. يا دافع النقم. يا نور المستوحشين في الظلم. يا أرحم الراحمين. »

"O Lord! Help me, not those against me. Let victory be mine not my enemies. Plan for me not against me. Guide me and lead me to guidance easily. Let me be victorious over the aggressors. O Allah! Make me (live and die) for You, oft-remembering You, grateful to You, obedient to You, humble before You, regretful and repentant. My Lord! Accept my repentance, cleanse (me of) misdoings, answer my prayer, substantiate my plea, guide my heart, straighten my tongue and banish all ill-will from my heart."

« رب أعني ولا تعن علي. وانصرني ولا تنصر علي وامكر لي ولا تمكر علي. واهدني ويسر الهداي إلي وانصرني علي من بغي علي. اللهم اجعلني لك شاكراً لك ذاكراً لك راهباً لك مطوعاً. إليك مخبتاً. إليك أواهاً منيباً. رب تقبل توبتي واغسل حوبتي وأجب دعوتي وثبت حجتي واهد قلبي وسدد لساني واسلل سخيمة صدري. »

"O Allah! I beseech mercy from You by which You will guide my heart, bring together my disunited affairs, keep my inner deeds, accept my publicity, en-

lighten my face, purify my actions, lead me to the truth and protect me against all evil."

« اللهم إني أسألك رحمة من عندك تهدي بها قلبي وتجمع بها أمري وتلم بها شعثي وتحفظ بها غائبي وترفع بها شاهدي. وتبيض بها وجهي. وتزكي بها عملي. وتلهمني بها رشدي وترد بها الفتي وتعصمني بها من كل سوء. »

"O Allah! Grant us consciousness that will prevent us from sin, and the obedience necessary to gain for us admission to Your Paradise, and unswerving faith necessary to minimize for us the tribulations of this world. O Allah! Allow us to enjoy our hearing, our sight and our strength for as long as we live and make that enjoyment our heir (so that when we are gone those who have benefited through us will remember to pray for us). Place our vengeance on those who have wronged us and give us victory over our enemies. Try us not in our faith, neither make this world our greatest concern or the extent of our knowledge, nor give power over us to those who would oppress us because of our sins."

« اللهم أقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك ومن طاعتك ما تبلغنا به جنتك ومن اليقين ما تهون به علينا مصائب الدنيا ومتعنا بأسماعنا وأبصارنا وقوتنا ما أحييتنا واجعله الوارث منا واجعل ثأرنا على من ظلمنا وانصرنا على من عادانا ولا تجعل مصيبتنا في ديننا ولا تجعل الدنيا أكبر همنا ولا مبلغ علمنا ولا تسلط علينا بذنوبنا من لا يخافك فينا ولا يـ منا. »

"O Allah! Set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. Decree the Hereafter to be good for me. And make life for me a source of abundance for every good and make my death a source of comfort to me and protection against every evil."

« اللهم أصلح لنا ديننا الذي هو عصمة أمرنا وأصلح لنا دنيانا التي فيها معاشنا وأصلح لنا آخرتنا التي إليها معادنا واجعل الحياة زيادة لنا في كل خير واجعل الموت راحة لنا من كل شر. »

"O Allah! Your army is never defeated and Your promise is never broken. Glory be to You and all praise. I take refuge in Allah (from every evil). There is no god but Allah. He is my Lord and the Lord of everything. I hold firmly to Allah, my Lord and the Lord of every thing. I place my trust on the Living One Who never dies. I repel all evil with no might or power but with Allah, the Exalted and the Glorious. Allah suffices me and He is the Best Guardian. The Lord suffices me concerning the servants. The Creator suffices me concerning the created. The Provider suffices me concerning the provided. Allah suffices me and He is the Self-Sufficient. Allah hears those who call upon Him. No aim is sought other than Allah. There is no god but He. I place my trust on Him and He is the Lord of the glorious Throne."

استوائك عليه اكفني شر كل شرير يا من كان قبل أن يكون شيء وهو المكون لكل شيء ومن يكون بعدما لا يكون شيء أسألك بلحظة من لحظات الحافظات الغافرات الراحمات المنجيات يا ذا الجلال والإكرام يا ذا الطول والإنعام لا إله إلا أنت رب العالمين. أرحم الراحمين. الحنان المنان بديع السماوات والأرض رب العرش العظيم.

"O Allah! Make Your male and female servants be kind towards me. And make me in no need of Your bad servants. O Most Merciful of the merciful! O One Who is full of loving-Kindness, Lord of the Throne of Glory, the Doer of all that He intends! I ask You through Your Dignity, through Your Sovereignty and through Your Light that fills the pillars of Your Throne to protect me against every evildoer. O You Who aid those who call for help! Help me. O You Who aid those who call for help! Help me. I recite, 'In the Name of Allah, Most Gracious, Most Merciful,' in front of me, in my right, in my left, behind my back, above me and in all my sides. In the Name of Allah, Most Gracious, Most Merciful, Who hold my forelock."

« اللهم حنن علي عباك وإمءاك واغنني عن شرار عبادك يا أرحم الراحمين يا ودود يا ذا العرش المجيد يا فعالاً لما يريد أسألك بعزك الذي لا يرام وبملكك الذي لا يضام وبنورك الذي ملأ أركان عرشك أن تكفيني شر كل شرير. يا مغيث أغثني يا مغيث أغثني. بسم الله الرحمن الرحيم عن يميني. بسم الله الرحمن الرحيم عن شمالي. بسم الله الرحمن الرحيم بين يدي.

« اللهم لا يهزم جندك ولا يخلف وعدك سبحانك وبحمدك تحصنت بالله الذي لا إله إلا هو. إلهي وإله كل شيء واعتصمت بربي ورب كل شيء وتوكلت على الحي الذي لا يموت واستدفعت الشر كله بلا حول ولا قوة إلا بالله العلي العظيم. حسبي الله ونعم الوكيل. حسبي الرب من العباد حسبي الخالق من المخلوقين حسبي الرازق من المروزيين حسبي الله وكفى سمع الله لمن دعا ليس وراء الله منتهى لا إله إلا هو عليه توكلت وهو رب العرش العظيم. »

"O Most Merciful of the merciful! O Most Merciful of the merciful! O the merciful! O Most Merciful of the merciful! O the Sublime-Relenting! O the Sublime-Relenting! O the Sublime-Relenting! Have kindness on me with Your hidden kindness. O Powerful Who has established on the Throne in an unknown way! Protect me from the evil of every evildoer. O You Who exist before the existence of everything! O You Who have created everything! O You Who will exist after the vanishing of everything! I ask You, O Most Merciful, Most Compassionate and the Protector! O Owner of Majesty and Generosity. O Most Gracious and Most Bounteous! There is no god but You, the Lord of the worlds, the Most Merciful of the merciful, the Ever Kind, the Most Bounteous, the Creator of the heavens and earth and the Lord of the glorious Throne."

« يا أرحم الراحمين يا أرحم الراحمين يا أرحم الراحمين. يا لطيف يا لطيف يا لطيف أطف بي بلطفك الخفي يا لطيف بالقدرة التي استويت بها على العرش فلم يعلم أحد كيفية

وشرورهم. « لا حول ولا قوة إلا بالله العلي العظيم » أمتنع بها من ظلم من أراد ظلمي من جميع خلق الله. « لا حول ولا قوة إلا بالله » أكف بها عدوان من اعتدى علي من جميع خلق الله. « لا حول ولا قوة إلا بالله » أضعف بها كيد من كادني من جميع خلق الله. « لا حول ولا قوة إلا بالله العلي العظيم » أزيل بها مكر من مكربي من جميع خلق الله. « لا حول ولا قوة إلا بالله العلي العظيم » أبطل بها سعي من سعى علي من جميع خلق الله. « لا حول ولا قوة إلا بالله » أذل بها من تعزز علي من جميع خلق الله. « لا حول ولا قوة إلا بالله » أهين بها من أهانني من جميع خلق الله. « لا حول ولا قوة إلا بالله » أقدر بها علي ذي القدرة علي من جميع خلق الله. « لا حول ولا قوة إلا بالله » أستدفع بها شر من أرادني بشر من جميع خلق الله. « لا حول ولا قوة إلا بالله » استغاثت بعزة الله. « لا حول ولا قوة إلا بالله » استغاثت بقوة الله. « لا حول ولا قوة إلا بالله » استجاره بقدرته الله. « لا حول ولا قوة إلا بالله » أستعين بها علي محياي ومماتي وعند نزول ملك الموت بي ومعالجة سكراته وغمراته. »

"I seek refuge in Perfect Words (the Glorious Qur'an) of Allah from the evil of what He has created."

« أعوذ بكلمات الله التامات من شر ما خلق. »

"I seek refuge in Perfect Words (the Glorious Qur'an) of Allah from His wrath and punishment, from the evil of His servants, from the whispering of satanic forces and from their presence."

« أعوذ بكلمات الله لتامات من غضبه وأليم عقابه وشر عباده ومن شر همزات الشياطين وأن يحضرون. »

بسم الله الرحمن الرحيم من خلفي . بسم الله الرحمن الرحيم من فوقني . بسم الله الرحمن الرحيم من جميع جوانبي بسم الله الرحمن الرحيم قابض علي ناصيتي . »

"There is no might or power but with Allah, the Most Glorious,' is the refuge for every fearful. With 'There is no might or power but with Allah, the Exalted, the Most Glorious,' I protect myself, religion, family, property and all Divine gifts. With 'There is no might or power but with Allah, the Exalted, the Most Glorious,' I keep myself safe from the evil of Iblis, his cavalry, his infantry, his Devils and his followers; jinn or human. With 'There is no might or power but with Allah, the Most Glorious,' I repel the oppression and aggression of every creature. With 'There is no might or power but with Allah, the Most Glorious,' I nullify the tricks of my foes. With 'There is no might or power but with Allah, the Most Glorious,' I humiliate every proud person. There is no might or power but with Allah,' is a call for Allah's Help and Power. With 'There is no might or power but with Allah,' I seek Allah's Help concerning my life, death and when affliction of death overwhelms me."

« لا حول ولا قوة إلا بالله العظيم » ملجأ كل هارب ومأوى كل خائف. لا حول ولا قوة إلا بالله العلي العظيم أقي بها نفسي وديني وأهلي ومالي وجميع نعم إلهي ومولاي وسيدي عندي. « لا حول ولا قوة إلا بالله العلي العظيم » أنجو بها من إبليس وخيله ورجله وشياطينه ومردته وأعوانه وجميع الإنس والجن

"I seek refuge in the incomparable Glory of Allah and in the Perfect Words of Allah that cannot be violated by the righteous or the lewd from the evil of what He has created, produced (in abundance) and originated. And from the evil of what goes into the earth and all that comes out thereof; all that comes down from the sky and all that ascends thereto and from the evil of night visitants except for good ones. O Most Merciful of the merciful!"

«أعوذ بوجه الله العظيم الذي ليس شيء أعظم منه وبكلمات الله التامات التي لا يجاوزهن بر ولا فاجر من شر ما خلق وذراً وبراً ومن شر ما يلج في الأرض وما يخرج منها ومن شر ما ينزل من السماء وما يعرج فيها ومن شر طوارق الليل والنهار إلا طارقاً يطرق بخير يا رحمن.»

"I seek refuge in Allah from the evil of what He has created, produced (in abundance) and originated, and from the evil of Iblis and his soldiers and from all harmful things just as Moses, Jesus and Abraham (who fulfilled his duties) did."

«أعوذ بالله مما استعاذ به موسى وعيسى وإبراهيم الذي وفي من شر ما خلق وذراً وبراً ومن شر إبليس وجنوده ومن شر ما يتقى.»

"O Allah! I seek refuge in the Light of Your Sacredness, in Your Glory and in Your Majesty from every plague, defect, and from the evil of night visitants except for good ones. O Most Merciful of the merciful! You are my Provider so provide me, You are my Refuge so I ask refuge in You and You are my Protector

so protect me. O Powerful, Who has power over all tyrants! I seek refuge in You from You disregarding me or uncovering my errors, from neglecting Your Remembrance, from being ungrateful to Your favor. I am living under the shade of Your protection night and day; when sleeping and when traveling. Your Remembrance is my slogan and Your praise is my adornment. There is no god but You, the Most Glorious. Protect me against Your wrath and against the evil of Your servants. Take me under Your watch and care. Bring me good, O Most Merciful of the merciful! O Owner of Majesty and Generosity."

«اللهم إني أعوذ بنور قدسك وعظمة طهارتك وبركة جلالك من كل آفة وعاهة ومن طوارق الليل والنهار إلا طارقاً يطرق بخير يا رحمن. أنت غياثي فبك أغوث وأنت ملاذي فبك ألوذ وأنت عيادي فبك أعوذ يا من ذلت له رقاب الجبابرة وخضعت له أعناق الفراعنة أعوذ بك من خزيك وكشف سترك ومن نسيان ذكرك والانصراف عن شكرك أنا في حرزك ليلي ونهاري ونومي وقراري وظعني وأسفاري. ذكرك شعاري وثناؤك دثاري لا إله إلا أنت تعظيماً لوجهك وتكريماً لسبحاتك. أجرتني من خزيك ومن شر عبادك واضرب علي سرادقات حفظك وأدخلني في حفظ عنايتك وعد لي بخير منك يا أرحم الراحمين يا ذا الجلال والإكرام.»

"O Allah! I seek refuge in You from knowingly associating others with You and I ask for Your forgiveness of what I have no knowledge of."

الخوف إلا منك وأعوذ بك أن أقول زوراً أو أغشى فجوراً أو أن أكون بك مغروراً وأعوذ بك من شماتة الأعداء وعضال الداء وخيبة الرجاء. اللهم إني أعوذ بك من شر الخلق وهم الرزق وسوء الخلق يا أرحم الراحمين ويا رب العالمين.

"I seek refuge in Allah's Glory, Majesty, and Honor from the evil of what He has created produced (in abundance) and originated, from what is underneath the earth and from the evil of every moving creature that You have the grasp of its forelock. Verily, it is my Lord that is on a straight path."

« أعوذ بعزة الله وعظمته وبعزة الله وقدرته وبعزة الله وسلطانه وبعزة جلال الله وبعزة الله من شر ما خلق وذراً ويراً ومن شر ما تحت الثرى ومن شر كل دابة ربي آخذ بناصيتها إن ربي على صراط مستقيم. »

"O Allah! I seek refuge in You from the withdrawal of Your favor, the decline of the good health You have given, the suddenness of Your vengeance and from all forms of Your wrath."

« اللهم إني أعوذ بك من زوال نعمتك وتحول عافيتك وفجاءة نقمتك وجميع سخطك »

"O Allah! I seek refuge in You from being brought back to a bad stage of old age."

« اللهم إني أعوذ بك من أن أرد إلى أرذل العمر. »

"O Allah! I seek refuge in You from knowledge which is of no benefit, from a heart which is not humble,

« اللهم إنا نعوذ بك من أن نشرك بك شيئاً نعلمه. ونستغفر لك ما لا نعلمه. »

"O Allah! I seek refuge in You from disbelief, poverty and from the torment of the grave. There is no god but You."

« اللهم إني أعوذ بك من الكفر والفقر وأعوذ بك من عذاب القبر لا إله إلا أنت. »

'O Lord! I seek refuge in You from worry and grief. I seek refuge in You from incapacity and laziness. I seek refuge in You from cowardice and miserliness and I seek refuge in You from the burden of debt and the domination of men."

« اللهم إني أعوذ بك من الهم والحزن وأعوذ بك من العجز والكسل وأعوذ بك من الجبن والبخل وأعوذ بك من غلبة الدين وقهر الرجال. »

"O Allah! I seek refuge in You from needing other than You, from meekness before other than You and from fear of other than You. I seek refuge in You from ever telling an untruth, or perpetrating indecency, or vanity of (my relation with) You. I seek refuge in You from the malice of the enemies, incurable diseases and shattered hope. O Allah! I seek refuge in You from the evil of creation, the concern over sustenance and immorality. O Most Merciful of the merciful! O Lord of the worlds!"

« اللهم إني أعوذ بك من الفقر إلا إليك ومن الذل إلا لك ومن

from an inner self which is never satisfied and from a prayer which is not answered."

« اللهم إني أعوذ بك من علم لا ينفع وقلب لا يخشع ونفس لا تشبع ودعوة لا يستجاب لها. »

"O Allah! I ask You for constancy in my affairs, firmness in truth, gratitude to Your favor and good devotion to You. I ask You for a purified heart and truthful tongue. I ask You for the good of what You know and I seek refuge in You from the evil what You know. I ask You for forgiveness of what You know. O Knower of the Unseen."

« اللهم إني أسألك الثبات في الأمر والعزيمة على الرشد. وأسألك شكر نعمتك وحسن عبادتك. وأسألك قلباً سليماً ولساناً صادقاً. أسألك من خير ما تعلم وأعوذ بك من شر ما تعلم وأستغفرك مما تعلم وأنت علام الغيوب. »

"O Allah! Give us honor not humiliation. Provide us (with means) and do not deprive us. Bring us abundance (of gifts) not diminution. Make us satisfied and be pleased with us. Bring us close to Your favor not others."

« اللهم أكرمنا ولا تهنا وأعطنا ولا تحرمنا وزدنا ولا تنقصنا وأرضنا واراض عنا وآثرنا ولا تؤثر علينا. »

"O Allah! Grant me true belief, unswerving faith and mercy that makes me deserve Your honor in this world and in the Hereafter."

« اللهم أعطني إيماناً صادقاً ويقيناً ليس بعده كفر ورحمة أنال بها شرف كرامتك في الدنيا والآخرة. »

"O Powerful Protector! O Ever-Wise! I ask You for safety on the Day of Threat and Paradise on the Day of Eternal Judgment with the righteous worshipers who have fulfilled their covenants (to Allah). O Most Merciful, O One Who is Full of Loving-Kindness, the Doer of all that He intends!"

« اللهم ذا الحبل الشديد والأمر الرشيد أسألك الأمن يوم الوعيد والجنة يوم الخلود مع المقربين الشهود والركع السجود الموفين بالعهود إنك رحيم ودود تفعل ما تريد. »

"O Allah! I ask You for forgiveness and eternal safety in my religion, in this life and in the Hereafter."

« اللهم إني أسألك العفو والعافية والمعافة الدائمة في الدين والدنيا والآخرة. »

"O Allah! You are the Oft-Forgiving, the Ever-Forgiving, the Most Generous, Who loves to forgive, so forgive me."

« اللهم إنك عفو حلیم كريم تحب العفو فاعف عني. »

"O Allah! I ask You for forgiveness and well-being in my religion, my life, my family and my wealth."

« اللهم إني أسألك العفو والعافية في ديني ودنياي وأهلي ومالي. »

"O Allah! Improve relations between us, bring our hearts close together, guide us to the ways of Al-Salam (Paradise), lead us from the depths of dark-

from an inner self which is never satisfied and from a prayer which is not answered."

« اللهم إني أعوذ بك من علم لا ينفع وقلب لا يخشع ونفس لا تشيع ودعوة لا يستجاب لها. »

"O Allah! I ask You for constancy in my affairs, firmness in truth, gratitude to Your favor and good devotion to You. I ask You for a purified heart and truthful tongue. I ask You for the good of what You know and I seek refuge in You from the evil what You know. I ask You for forgiveness of what You know. O Knower of the Unseen."

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"O Allah! Give us honor not humiliation. Provide us (with means) and do not deprive us. Bring us abundance (of gifts) not diminution. Make us satisfied and be pleased with us. Bring us close to Your favor not others."

« اللهم أكرمنا ولا تهنا وأعطنا ولا تحرمنا وزدنا ولا تنقصنا وأرضنا واراض عنا وآثرنا ولا تؤثر علينا. »

"O Allah! Grant me true belief, unswerving faith and mercy that makes me deserve Your honor in this world and in the Hereafter."

« اللهم أعطني إيماناً صادقاً ويقيناً ليس بعده كفر ورحمة أنال بها شرف كرامتك في الدنيا والآخرة. »

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"O Allah! I ask You for forgiveness and eternal safety in my religion, in this life and in the Hereafter."

« اللهم إني أسألك العفو والعافية والمعافاة الدائمة في الدين والدنيا والآخرة. »

"O Allah! You are the Oft-Forgiving, the Ever-Forbearing, the Most Generous, Who loves to forgive, so forgive me."

« اللهم إنك عفو حلیم كريم تحب العفو فاعف عني. »

"O Allah! I ask You for forgiveness and well-being in my religion, my life, my family and my wealth."

« اللهم إني أسألك العفو والعافية في ديني ودنياي وأهلي ومالي. »

"O Allah! Improve relations between us, bring our hearts close together, guide us to the ways of Al-Salam (Paradise), lead us from the depths of dark-

ness into light, prevent us from committing shameful deeds whether open or secret, bless our hearing, our sight, our hearts and our wives. Make us repentant, O Sublime-Relenting, O Most Merciful! O Allah! Make us grateful to Your bounties and perfect them for us."

« اللهم أصلح ذات بيننا وألف بين قلوبنا واهدنا سبيل السلام ونجنا من الظلمات إلى النور وجنبنا الفواحش ما ظهر منها وما بطن. اللهم بارك لنا في أسماعنا وأبصارنا وقلوبنا وأزواجنا وذرياتنا وتب علينا إنك أنت التواب الرحيم واجعلنا شاكرين لنعمتك مثنين بها قابلين لها وأتمها علينا. »

"O Allah! I ask You for the best of asking, the best of Du'a' and the best of reward. O Allah! Make me firm (in religion), make my scale heavy (with good deeds), affirm my faith, accept my Prayer and forgive my faults. I ask You for the attainment of the higher degrees in Paradise. Ameen. O Allah! I ask You for good; its beginning, its outcome and that which is done in secret and that which is done in open. I ask You for the attainment of the higher degrees in Paradise. Ameen."

« اللهم إني أسألك خير المسألة وخير الدعاء وخير النجاح وخير الثواب وثبتني وثقل موازيني وحقق إيماني وارفع درجاتي وتقبل صلاتي واغفر خطيئاتي وأسألك الدرجات العلى من الجنة آمين. اللهم إني أسألك فواتح الخير وخواتمه وجوامعه وأوله وآخره وظاهره وباطنه والدرجات العلى من الجنة آمين. »

"O Allah! I ask You for the good of what I give, the good of what I do, the good of what is done in secret and of what is done in open. I ask You for the attainment of the higher degree in Paradise. Ameen."

« اللهم إني أسألك خير ما آتي وخير ما أفعل وخير ما بطن وخير ما ظهر وأسألك الدرجات العلى من الجنة آمين. »

"O Allah! I ask You to raise my status, remove my burden, purify my heart, keep my chastity and forgive my sins. I ask You for the attainment of the higher degrees in Paradise. Ameen."

« اللهم إني أسألك أن ترفع ذكرى وتضع وزري وتطهر قلبي وتحصن فرجي وتغفر لي ذنبي. وأسألك الدرجات العلى من الجنة آمين. »

"O Allah! I ask You to bless my hearing, my sight, my soul, my physical creation, my morals, my family, my life, my actions and to accept my good deeds. I ask You for the attainment of the higher degrees in Paradise. Ameen."

« اللهم إني أسألك أن تبارك لي في سمعي وبصري وفي روعي وفي خلقي وفي خلقي وفي أهلي وفي محيبي وفي عملي وتقبل حسناتي. وأسألك الدرجات العلى من الجنة آمين. »

"O Allah! Forgive me all my sins and faults. O Allah! Provide me, help me and guide me to the finest deeds and morality. No one can guide to the finest deeds and morality but You and no one can divert the worst of it but You."

« اللهم اغفر لي ذنوبي وخطاياي كلها . اللهم أنعشني واجبرني
واهديني لصالح الأعمال والأخلاق فإنه لا يهدي لصالحها ولا
يصرف سيئها إلا أنت . »

"O Allah! I ask for an unswerving belief and an unswerving faith so as to believe that nothing will happen to me except what You have decreed, that what has befallen me was not going to pass me by and what has passed me by was not going to befall me."

« اللهم إني أسألك إيماناً يباشر قلبي ويقينا صادقاً حتى أعلم أنه
لن يصيبني إلا ما كتب لي وأن ما أصابني لم يكن ليخطئني وما
أخطأني لم يكن ليصيبني . »

"O Allah! I ask You for the fear of You in public and in private. I ask You (the ability to speak) the word of truth in tranquillity and in anger. I ask You for moderation in wealth and in poverty. I ask You for happiness which is never exhausted and I ask You for pleasure which is never ending."

« اللهم إني أسألك خشيتك في الغيب والشهادة وحكمة الحق
في الغضب والرضى والقصد في الفقر والغنى وأسألك نعيماً لا
ينفذ وقرة عين لا تنقطع . »

"O Allah! Grant my soul consciousness of You and purify it. You are the Best to purify. You are the soul's Compassion and its Master."

« اللهم آت نفسي تقواها وزكها أنت خير من زكاها أنت وليها
ومولاها . »

"O Allah! Cast hope for You in my heart so as to abstain from hoping for anyone else. You are my Compassion and Master in this world and in the Hereafter. O the Owner of Majesty and Generosity!"

« اللهم اقذف في قلبي رجاءك واقطع رجائي عمن سواك حتى لا
أرجو أحداً غيرك فأنت مولاي وولي في الدنيا والآخرة يا ذا
الجلال والإكرام . »

"O Allah! Grant me love for You, for those who love You and for every deed that brings me close to Your love."

« اللهم إني أسألك حبك وحب من يحبك وحب كل عمل
يقربني إلى حبك . »

"O Allah! Make me beloved to You, Your angels, Your Prophets and Your creation."

« اللهم حببني إليك وإلى ملائكتك وأنبيائك وجميع خلقك . »

"O Allah! Provide me of this world what protects me against its tribulations, what makes me in no need of its inhabitants. Supply me so that I reach what is better than it (the world). Surely, there is no might or power but with You."

« اللهم أعطني من الدنيا ما تقيني به فتنتها وتغنيني به عن أهلها
ويكون بلاغاً لي إلى ما هو خير منها فإنه لا حول ولا قوة إلا
بك . »

"O Allah! I seek refuge in You from the pains of affliction, the depths of misery, the misfortunes of fate"

and the malice of enemies."

« اللهم إني أعوذ بك من جهد البلاء ودرك الشقاء وسوء القضاء
وشماتة الأعداء. »

"O Allah, who changes the hearts! Make my heart
constant in adherence to Your religion. O Allah Who
changes the hearts and sights! Make our hearts obe-
dient to You."

« اللهم مقلب القلوب ثبت قلبي على دينك - اللهم مصرف
القلوب والأبصار صرف قلوبنا على طاعتك. »

"O Allah! I ask You for health with faith, faith with
good morality, success followed by success, mercy,
well-being, forgiveness and satisfaction."

« اللهم إني أسألك صحة في إيمان وإيماناً في حسن خلق ونجاحاً
يتبعه نجاح ورحمة منك وعافية منك ومغفرة منك ورضواناً. »

"O Allah! I ask You for the best of what You have.
Grant me blessings and bounties out of Your Grace
and Mercy."

« اللهم إني أسألك خير ما عندك . وأفض عليّ من فضلك وانشر
عليّ من رحمتك وانزل عليّ من بركاتك. »

"O Allah! Purify my heart from hypocrisy, my actions
from showing off, my tongue from telling lies and my
eyes from treachery. Surely, You know best the
treacherous of the eyes and whatever the breasts con-
ceal."

« اللهم طهر قلبي من النفاق وعملي من الرياء ولساني من

الكذب وعيني من الخيانة فإنك تعلم خائنة الأعين وما تخفي
الصدور. »

"O Allah! Make me heedful of You as I am seeing
You. Give me happiness with Your consciousness. Do
not disregard me because of my sins. Make me satis-
fied with Your Decree and bless it for me. Help me
against whoever oppresses me and show me my re-
taliation in him to please me thereby."

« اللهم اجعلني أخشاك حتى كأني أراك وأسعدني بتقواك ولا
تجعلني بمعصيتك مطروداً ورضني بقضائك وبارك لي في قدرك
وانصرني على من ظلمني وأرني فيه ثأري وأقر بذلك عيني. »

"O Allah! I ask You for contentment with Your De-
cree. I ask You for the finer life after death. I ask You
for the pleasure of looking upon Your Face and meet-
ing with You without ever having undergone great
suffering and without ever having been subjected to
misleading temptation. I seek refuge in You from do-
ing wrong and being wronged, from transgressing
and from being transgressed and from committing sin
or fault that You will never forgive."

« اللهم إني أسألك الرضى بعد القضاء وبرد العيش بعد الموت
ولذة النظر إلى وجهك الكريم والشوق إلى لقائك في غير ضراء
مضرة ولا فتنة مضلة وأعوذ بك أن أظلم أو أظلم أو أعتدي أو
يعتدي عليّ أو أكتسب خطيئة أو ذنباً لا تغفره. »

"O Allah! Cover over my faults and set my fears at
ease. Protect me from before me, from behind me, on

my right, on my left and from above me. I seek refuge with Your Majesty from all attempts to undermine me."

«اللهم استر عيوبنا وآمن روعاتنا واحفظنا من بين أيدينا ومن خلفنا وعن أيما أيماننا وعن شمائلنا ومن فوقنا ونعوذ بعظمتك أن نغتال من تحتنا.»

"O Allah! Make me satisfied with Your provision, bless it for me and compensate me the good of what misses me."

«اللهم أقنعني بما رزقتني وبارك لي فيه واخلف علي كل غائبة لي بخير.»

"O Allah! I beseech Your forgiveness for what I have committed (of sins) after repentance. I beseech Your forgiveness for what I have not fulfilled of Your rights. I beseech Your forgiveness for my showing off in deeds that I intended to sacrifice to You."

«اللهم إني أستغفرك مما تبت إليك منه ثم عدت فيه وأستغفرك لما جعلته لك على نفسي فلم أوف لك به. وأستغفرك مما زعمت أنني أردت به وجهك فخالط قلبي ما قد علمت.»

"O Allah! I ask You of all good of what I have done and what I have not done in this world and in the Hereafter. I seek refuge in You from the evil of what I have done and what I have not done in this world and in the Hereafter."

«اللهم إني أسألك من الخير كله عاجله وآجله ما علمت منه وما

لم أعلم وأعوذ بك من الشر كله عاجله وآجله ما علمت منه وما لم أعلم.»

"O Lord, I ask of You all good that Your servant and Prophet Muhammad (peace and blessings be upon him) used to ask of You. I seek refuge in You from all evil that Your servant and Prophet Muhammad (peace and blessings be upon him) used to seek refuge in You from."

«اللهم إني أسألك من خير ما سألك به عبدك ونبيك محمد ﷺ وأعوذ بك من شر ما استعاذك منه عبدك ونبيك محمد ﷺ.»

"O Allah! I ask You for Paradise and what brings me near to it of deeds and sayings. I seek refuge in You from Hell-fire and what brings me near to it of deeds and sayings. I ask You for the good consequences of Your Decree."

«اللهم إني أسألك الجنة وما قرب إليها من قول وعمل. وأعوذ بك من النار وما قرب إليها من قول أو عمل وأسألك ما قضيت لي من قضاء أن تجعل عاقبته لي خيرا.»

"O Allah! I ask You guidance, heedfulness, chastity and self-sufficiency."

«اللهم إني أسألك الهدى والتقى والعفاف والغنى.»

"O Allah! Suffice me with knowledge, adorn me with forbearance, honor me with heedfulness and beautify me with well-being."

«اللهم اغنني بالعلم وزيني بالحلم وأكرمني بالتقوى وجملني

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"O Allah! Suffice me with knowledge, adorn me with forbearance, honor me with heedfulness and beautify me with well-being."

« اللهم اغنني بالعلم وزيني بالحلم وأكرمني بالتقوى وجملني

« بالعافية. »

"O Allah! I ask You for success and I seek refuge in You from the plots of the enemy and the treachery of the friend."

« اللهم إني أسألك التوفيق في كل طريق . اللهم إني أعوذ بك من
كيد العدو وغدر الصديق . »

"O Allah! Teach me useful knowledge, let me benefit from it and increase me in knowledge."

« اللهم علمني ما ينفعني وانفعني بما علمتني وزدني علماً . »

"O Allah! Do not leave us alone to ourselves lest we might fail, nor to people lest we might go astray."

« اللهم لا تكلنا إلى أنفسنا فنعجز ولا إلى الناس فنضيع . »

"O Allah! Forgive me all my sins, protect me from all sides and relieve me from every affliction."

« اللهم اغفر لي كل ذنب واحفظني من كل جنب وفرج عني كل
كرب . »

"O Allah! I seek refuge in You from the trials of death, the torment of the grave, the failure in passing the Sirat (the bridge on Hell) and the fear on the Day of Judgment."

« اللهم أعني على الموت وكربته والقبر وغمته والصراط وزلته
ويوم القيامة وروعته . »

"O Allah! Do not fail my hope, fulfill my objectives, suffice me against my enemies, put my affairs in or-

der and suffice me concerning my religion, my life and the next life. Grant me a repentant heart neither unbelieving nor doubtful. Forgive me, guide me and provide me for You are the Best Provider, O the Finest of the merciful!"

« اللهم لا تقطع رجائي وبلغني الأمانى واكفني الأعداء وأصلح
لي شأني واكفني أمر ديني ودنياي وآخرتي وارزقني قلباً تواباً لا
كافراً ولا مرتاباً واغفر لي واهدني وارزقني وأنت خير الرازقين
برحمتك يا أرحم الراحمين . »

"O Allah! I declare myself clear of my might and power and take refuge in Your Might and Power."

« اللهم إني أبرأ إليك من حولي وقوتي وألجأ إلى حولك
وقوتك . »

"O Allah! Make the ends of all our affairs good for us. Save us from the shame of this world and the torment of the Hereafter."

« اللهم أحسن عاقبتنا في الأمور كلها وأجرنا من خزي الدنيا
وعذاب الآخرة . »

"O Allah make the best of my life to be the end of it, the best of my deeds to be the last deeds and the best of my days to be the Day when I meet You."

« اللهم اجعل خير عمري آخره وخير عملي خواتمه وخير أيامي
يوم لقائك . »

"O Allah! Bless my children, save them from all kinds harm, guide me to Your obedience and grant me the

obedience of my children."

« اللهم بارك لي في أولادي ولا تضرهم ووفقني لطاعتك وارزقني برهم. »

"O Allah! On this day I commit myself, my family, my property, my offspring and all my relatives who are present or absent to the keeping of You."

« اللهم إني أستودعك اليوم نفسي وأهلي ومالي وولدي ومن كان مني في سبيل الشاهد منهم والغائب. »

"O Allah! I commit my Din (religion) to the keeping of You, and (so also) my responsibilities and the outcome of my doings."

« أستودع الله ديني وأمانتي وخواتيم عملي. »

"O Allah! Lord of the heavens, Lord of the earth and Lord of the glorious Throne! Our Lord, You are the Lord of everything, the Splitter of the grain and date-stone, the Revealer of the Torah, the Gospel and the Qur'an! I seek refuge in You from the end of every evil one whose forelock You have seized."

« اللهم رب السماوات ورب الأرض ورب العرش العظيم. ربنا ورب كل شيء فالق الحب والنوي ومنزل التوراة والإنجيل والفرقان. أعوذ بك من شر كل شيء أنت آخذ بناصيته. »

"O Allah! You are the First. There is nothing before You. You are the last. There is nothing after You. You are the Manifest. There is nothing beyond You. You are the Concealed. There is nothing before You. Re-

pay our debts and relieve us from poverty."

« اللهم أنت الأول فليس قبلك شيء وأنت الآخر فليس بعدك شيء وأنت الظاهر فليس فوقك شيء وأنت الباطن فليس دونك شيء اقض عنا الدين واغننا من الفقر. »

"O Allah! I submit myself to You and Your keeping. I entrust You with my affairs and rely on You in longing and in awe. There is no refuge and no escape from You, except with You! I believe in Your Book which You have revealed, and in Your Prophet whom You have sent."

« اللهم إني وجهت وجهي إليك وأسلمت نفسي إليك وفوضت أمري إليك وألجأت ظهري إليك ورغبة ورهبة إليك. لا ملجأ ولا منجأ منك إلا إليك آمنت بكتابك الذي أنزلت ونبيك الذي أرسلت. »

"O Allah! The One Who helps those who beseech help! The Redeemer! O Refuge of the fearful person! Protect me against all trials that may prevent me from entering Paradise and grant me Your forgiveness and mercy."

« اللهم يا غياث المستغيثين ويا درك الهالكين ويا آمان الخائفين. اكفني كل هول دون الجنة وأذقني برد عفوك وحلاوة مغفرتك. »

"O Allah! The Living and the Eternal One, the Ever-Kind! O Most Forgiving! We ask You to forgive us, our parents, our relatives, our dear friends, our teachers, those who have rights on us and all Mus-

lims. O the Finest of the merciful."

« اللهم يا حي يا قيوم يا لطيف يا غفار نسألك أن تغفر لنا
ولوالدينا وأقاربنا وأحبائنا ومعلمينا ومن له حق علينا وجميع
المسلمين يا أرحم الراحمين. »

"O Allah! Do not make me feel secure against Your
planning, nor make me forget Your remembrance. Do
not publicize our faults nor leave us heedless."

« اللهم لا تؤمنا مكرك ولا تنسنا ذكرك ولا تهتك عنا سترك ولا
تجعلنا من الغافلين. »

"O Allah! Forgive our gathering, make our separa-
tion after it sinless and do not make amongst us a
wretched or a misfortunate one."

« اللهم اجعل اجتماعنا اجتماعاً مرحوماً وتفرقنا تفرقاً معصوماً
ولا تجعل فينا شقياً ولا محروماً. »

"O Allah! You are my Lord. There is no god but You.
You have created me and I am Your servant. I will do
my best to keep my covenant and promise with You. I
seek refuge in You from my greatest evil deeds. I ac-
knowledge Your favors on me and I acknowledge my
sin. Therefore, forgive me, for none but You can for-
give sins."

« اللهم أنت ربي لا إله إلا أنت خلقتني وأنا عبدك وأنا على
عهديك ووعدك ما استطعت أعوذ بك من شر ما صنعت أبوء لك
بنعمتك عليّ وأبوء بذنبي فاغفر لي فإنه لا يغفر الذنوب إلا
أنت. »

"O Allah, the Most Glorious, the Eternal and the Liv-
ing One! I ask You forgiveness and declare my re-
pentance before You."

« أستغفر الله العظيم الذي لا إله إلا هو الحي القيوم وأتوب إليه. »

"Glory be to You, O Lord, and praise. I give witness
that there is no god but You. I beseech Your forgive-
ness and declare my repentance before You."

« سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك
وأتوب إليك. »

Conclusion

The book in hand, *Du`a': The Shield Of A Believer, Arrows Of Light In The Midst Of Darkness*, includes many authentic supplications quoted from the Glorious Qur'an and the Purified *Sunnah* that every Muslim is in need of.

The *hadith* states: "*Du`a'* is an act of worship." Another *hadith* states: "*Du`a'* is the essence of worship." Consequently, the Muslim is required to keep on observing *Du`a'* by night and day and in all various circumstances since he is created for a sole aim, namely, the worship of Allah. Allah Most High says:

﴿I have only created Jinn and Men, that they may worship Me.﴾

(Al-Dhariyat: 56)

As a matter of fact, Muslims nowadays are in dire need of *Du`a'* so that Allah may relieve them from the current afflictions, trials and troubles. No one but Allah can relieve man from his affliction for He alone is the Restrainer and the Outspreader. Out of His Wisdom, Allah has made His Names the Restrainer and the Outspreader to be successive as a clear indication that no one can expand what He withholds in provision, creation, souls, etc. but He Most High. Contemplate, then, who can please and expand your breast but Allah. Allah the Almighty says:

﴿That is He Who granteth laughter and tears; that is

He Who granteth death and life.﴾

(Al-Najm: 43-44)

Dear Muslim brother and sister, all of us should keep on observing *Du`a'*. I further recommend you, to read this book with attentive mind and to teach your fellows what you have learned therefrom. The Messenger of Allah (peace and blessings be upon him) states: "Allah will aid a servant (of His) as long as the Muslim aids his brother." "Whoever leads people to good, will have the like of their rewards." And "He who introduces some good practice in Islam, there will be a reward assured for him like the rewards of those who adhered to it until the Day of Judgment."

I ask Allah for success and acceptance of this work. May He grant us its benefit on the Day where neither wealth nor sons will avail, but only he will prosper who brings to Allah a sound heart.

Finally, this work is dictated as an effort towards solving the problems of the *Ummah* in all fields as the *hadith* states: "Whoever pays no attention to the affair of Muslims, is not related to them."

Khatm Al-Qur'an: Du'a' after Completing the Recitation of the Qur'an at the Ka`bah in Mecca

"Surely, Allah tells the truth. He is Most Glorious. There is no god but He. He is Most Majestic, Most Perfect, Owner of Glory and Pride. He is the Supreme Determiner, the Most Glorious, the Most Majestic Who has revealed the Criterion (the Qur'an) to His servant as a warning to people. His Messenger also tells the truth, whom He has sent down to the jinn and the human beings as a witness and a bearer of glad tidings and a warner.

Allah tells the truth. The Ever Magnificent, the Sublime Relenting, the Ever-Forgiving, the Sublime bestower to Whose Glory all heads bowed and to Whose Omnipotence all difficulties are subdued. The Lord of lords, the Creator of means, the Revealer of the Book, and the Creator of creatures from earth. He is the One Who forgives sins, accepts repentance, is severe in punishment, and is all Bountiful, there is no god but He, on Him I depend, and to Him I return. Truthful is He, the One Who suffices me as Protector, Truthful is He, the One Whom I take as my Ad-

vocator, Truthful is He, the One Who guides to the Straight Path. Allah tells the truth. So whose word can be truer than Allah's? Allah tells the truth, the Ever Magnificent and also His Messenger, the Benevolent Prophet. Allah tells the truth, the One, the Ever-Lasting, the Ever Glorious, the Ever Generous, the Sublime Witnessing, the Omniscient, the All-Forgiving, the All Thankful, the Forbearer. Say, Allah tells the truth, so follow the religion of Abraham. Allah tells the truth, there is no god but He, the All-Merciful the Ever-Merciful, the Ever-Living the Sublime Self-Subsisting, the Ever-Living the Ever-Wise, the Ever-Living the Ever-Merciful, the Ever-Living the Ever-Forbearing, the Ever-Living the Ever-Generous, the Ever-Living the Ever-Knowing, the Ever-Living who will never die, the Owner of Majesty and Generosity. We are witnesses on what our Lord, our Creator, and our Sustainer has said and do not reject His obligations and duties. Praise be to Allah, the Lord of the worlds and peace and blessings be upon the seal of the prophets, on his family, Companions, and followers, and on his purified and chaste wives, the mothers of the believers and on us with Your Mercy. O the Finest of the merciful!

O Lord to You is the Praise for what You have bestowed on us of great bounties and marvelous signs. That You revealed the best of Your books and sent to us the best of Your Messengers and enacted for us

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vocator, Truthful is He, the One Who guides to the Straight Path. Allah tells the truth. So whose word can be truer than Allah's? Allah tells the truth, the Ever Magnificent and also His Messenger, the Benevolent Prophet. Allah tells the truth, the One, the Ever-Lasting, the Ever Glorious, the Ever Generous, the Sublime Witnessing, the Omniscient, the All-Forgiving, the All Thankful, the Forbearer. Say, Allah tells the truth, so follow the religion of Abraham. Allah tells the truth, there is no god but He, the All-Merciful the Ever-Merciful, the Ever-Living the Sublime Self-Subsisting, the Ever-Living the Ever-Wise, the Ever-Living the Ever-Merciful, the Ever-Living the Ever-Forbearing, the Ever-Living the Ever-Generous, the Ever-Living the Ever-Knowing, the Ever-Living who will never die, the Owner of Majesty and Generosity. We are witnesses on what our Lord, our Creator, and our Sustainer has said and do not reject His obligations and duties. Praise be to Allah, the Lord of the worlds and peace and blessings be upon the seal of the prophets, on his family, Companions, and followers, and on his purified and chaste wives, the mothers of the believers and on us with Your Mercy. O the Finest of the merciful!

O Lord to You is the Praise for what You have bestowed on us of great bounties and marvelous signs. That You revealed the best of Your books and sent to us the best of Your Messengers and enacted for us

the best of Your legislations and made us the best nation to be raised for mankind, and guided us to the milestones of Your religion that You have kept for Yourself, and they are built on five pillars; there is no god but Allah and Muhammad is the Messenger of Allah, establishing Prayers, paying Zakah, fasting in Ramadan and performing the pilgrimage to the Sacred House. O Allah! To You is the praise for what You have facilitated of fasting in Ramadan, and praying during its nights, and reciting Your Sacred Book that no falsehood can approach it from before or behind it. It is sent down by the One Full of wisdom, Worthy of all praise. O Allah! Praise be to You for what You have guided us to Islam and have taught us from wisdom and the Qur'an.

O Allah! We are Your servants, the sons of Your maid-servant, and entirely at Your service. You hold us by Your forelock. Your Decree is what controls us, and Your commands to us are just. We beseech You by Your Names, those which You use to refer to Yourself, or revealed in Your Book, or have taught to any one of Your creation, or have chosen to keep hidden with You in the Unseen, to make the Glorious Qur'an the springtime of our hearts, the light of our breasts, the departure of our grief, and the vanishing of our affliction and our sorrow, the leader and guide for us to You and to Your Paradise, the Paradise of bliss.

O Allah! Remind us what we forget of it, teach us

what we do not know, help us to recite it during day and night in a way that pleases You. O Lord! Make us of those who do the lawful and abandon the unlawful which are stated in the Qur'an, act according to its perspicuous verses, and believe in its con-similar ones, and recite it in the best way.

O Allah! Make us of those who apply its legislation and do not make us of those who recite it and neglect its application and make us of the people of the Qur'an who are Your people and Your elite. O the Finest of the merciful.

O Allah! Make the Qur'an a light for our hearts and eyes, a remedy for our illnesses, an expiation for our sins and a savior from the Hell-Fire.

O Allah! Bestow ornaments of its blessings on us, and provide us shades, grant us favors, shun from us misfortunes and make us winner when being recompensed, thankful when being prosperous and patient when suffering a calamity. O Allah! Do not make us from those whom satans have made into a fool and made them preoccupied with the worldly life than religion, so he became full of regret and in the Hereafter will be of the lost ones.

O Allah! Benefit us and raise us higher with the Glorious Qur'an that You have raised its stance, approved its rulings, cleared its proof and You Almighty said, "But when We have promulgated it,

follow thou its recital (as promulgated), the best of Your books in compilation, the most rhetoric in its words, the clearest in its lawful and the unlawful, perspicuous in its statement, explicit in its proof, protected from addition or omission, containing promises and warnings, warnings and threats. No falsehood can approach it from before or behind it. It is sent down by the One Full of wisdom, Worthy of all praise.

O Allah! Grant us honor by its recitation and give us all righteous deeds.

O Allah! Make us careful to its recitation and listeners to its address and submissive to its commands and prohibitions.

Make us after completing its recitation from among the winners and owners of its reward. O Allah! Make us remember and have hope in You all the time.

O Allah! Forgive us all in this night and let the righteous intercede for the sinful. O Allah! Grant us a good share of what You have divided in this blessed night from goodness, strength, health, ample provision and turn about from us with Your mercy what You have sent down from evil, calamity, disease, and trial.

O Allah! Pray on Muhammad and the household of Muhammad. Awaken us to get what we have left of good deeds, guide us to do many righteous deeds

and make us from those of whom You accepted their fasting, and made them happy with Your obedience, so they prepared themselves for what is before them and You forgave their mistakes and sins with Your mercy, O the Finest of the merciful!

O Allah! End this month with Your pleasure, make our destiny to Your Gardens and protect us from Your punishment and Hell-Fire by Your mercy, O the Finest of the merciful.

O Allah! Forgive the believers and Muslims: men and women, reconcile between them, make them affectionate to one another and victorious against Your enemies and theirs, guide them to the way of peace, lead them out of darkness into light, protect them from committing shameful deeds whether public or secret, bless their hearing, sight, and wives as long as You keep them alive, make them thankful for Your bounties, praising You and perfecting Your favors to them with Your mercy, O the Finest of the Merciful.

O Allah! Forgive all dead Muslims who witnessed that You are One and that Your Prophet is the Messenger and they died believing in that.

O Allah! Forgive them, be compassionate to them, grant them forgiveness for their sins, pardon them, honor their mansion, widen the gates of Paradise before them, wash them with water, snow and hail, purify them from their sins and vices as the white clothes

are purified from impurity.

O Allah! Shower light, ease and happiness on their graves, reward them for their good deeds, and forgive their bad deeds to be safe in their graves, and secure when the witnesses stand, and to trust Your generosity and pleasure, and to hasten to Your highest mansions. O the Finest of the Merciful.

O Allah! Transfer them from the narrow graves and the beds of fire to the eternal gardens with lote-trees without thorns, and acacia (Talh) trees with flowers piled above another.

O Allah! Be merciful to us when we are alone in their stance under rock and earth. O the Finest of the Merciful.

O Allah! We ask You of all goodness sooner or later, what we know and what we do not and we seek refuge in You from all evils, sooner or later, what we know and what we do not.

O Allah! We ask You the goodness that Your servant and Messenger Muhammad and Your righteous servants have asked. We sought refuge in You from what Your servant and Messenger Muhammad and Your righteous servants seek refuge in You against.

O Allah! We ask You for Paradise and what will bring us closer to it of words or deeds, and seek refuge in You from the Fire and what will bring us clos-

er to it of words or deeds. Make the end of what You have decreed a guidance to us. O Lord! Accept our repentance, forgive our sins and vices, verify our authority, guide us to the best manners, none can guide to it except You and turn away from us the bad deeds none can turn it away except You.

O Allah! Improve our state from the guidance of the Qur'an, from sadness to happiness, from the Fire to Paradise, from discontent to contentment, from poverty to wealth, from bad deeds to good deeds, from humiliation to dignity, from innovation in religion to Sunnah and from all kinds of evil to all kinds of good. O the Finest of the merciful!

O Allah! We ask You security from and pardon for our previous sins and disobedience.

O Allah! make our end good and make the end of our affairs the best. O Most Generous.

O Allah! Make not between us and You in Your provision none but You, make us the richest with You of Your creatures, the poorest of Your servants to You and bestow upon us wealth that does not make us transgressors and health that will not consume us. O Allah give us of Your provision far away from those You have given of Your provision far away from us. Make the last of our words in this world 'there is no god but Allah and Muhammad is the Messenger of Allah, take our souls while You are pleased with us

and not angry. Make us secure on the Day of Judgment with those there is no fear about them and they do not grieve with Your mercy. O the Finest of the merciful!

O Allah! Accept this recitation of the Qur'an from us, pardon our mistakes, oblivion, corruption, change, addition, or omission. Make us safe from the torture of the grave, questioning of the Munkar and Nakir, the biting of worms. Whiten our faces on the Day of Resurrection, let our necks and our parent's necks free from the Hell-Fire. Give us our book in the right hand, facilitate our reckoning, weigh our balance with good deeds, keep our feet stable on the way, habitat us in the middle of the Gardens, provide us neighborhood of Your Prophet Muhammad (peace and blessings be upon him), and honor us on the Day of Resurrection, the Day of Your Meet, O Allah.

O Allah! You hear the sound, precede the time, and clothe the bones with flesh after death, send peace upon Muhammad and on the people of Muhammad. Leave no sins of ours in this assembly without being forgiven. Nor any grief without it being relieved, nor any debt without it being paid, nor any sick without it being healed, nor any affliction without it being recovered, nor any misguidance without guidance, nor any transgression without it being ceased, nor anyone has died without their sins being forgiven, nor any enemies without being humiliated, nor any dif-

ficulty without it being facilitated, nor any shame without it being concealed, nor any need belonging to this world or the next, if it pleases You and is in our goodness without being helped to attain it. O the Finest of the Merciful.

O Allah! Forgive us, and our fathers, mothers, our kindred by blood, who recommended us to make Du'a' for them, who loved us for the sake of Yours, whom we loved for Your sake, who are still alive, who are dead. O the Finest of the Merciful.

O Allah! We are assembled before Your gates of mercy to complete the recitation of Your Book. O Allah! Do not turn us away. There is no might nor power save in You.

O Allah! Bless Muhammad. We ask You not to disperse this assembly without forgiving our sins, accepting our thankful endeavor, a righteous deed and imperishable transaction

O Allah! Make our completion of the recitation of the Qur'an an acceptable and blessed one for those who recited it, read it, heard it or those who said Ameen upon hearing this Du'a'. O the Finest of the Merciful.

O our Lord! We have wronged ourselves, and if You have no mercy upon us and forgive us, we shall indeed among the losers. O our Lord! Forgive us and our brethren who came before us into the Faith and leave not, in our hearts, rancor (or sense of injury)

against those who have believed. O our Lord! You are indeed Full of kindness, Most Merciful. O our Lord! Forgive us our sins and anything we may have done that transgressed our duty, establish our feet firmly, and help us against those that resist faith. O our Lord! Let not our hearts deviate now after You have guided us, but grant us mercy from You, for You are the grantor of bounties without measure. O our Lord! Bestow on us mercy from Yourself and dispose of our affair for us in the right way! O our Lord! Grant us success from our righteous deeds which pleased You. O our Lord! Perfect our light for us, and grant us forgiveness, for You has power over all things. O our Lord! We believe in what You have revealed, and we follow the Messenger, then write us down among those who bear witness. O our Lord! We hear and we obey, (we seek) Your forgiveness. O our Lord! And to You is the end of all journeys. O our Lord! Lay not on us a burden like that which You did lay on those before us. O our Lord! Lay not on us a burden greater than we gave strength to bear. Blot out our sins. And grant us forgiveness. Have mercy on us. You are our Protector. Grant us victory over the unbelievers. O our Lord! Give us good in this world and good in the Hereafter. And save us from the torment of the Fire.

O our Lord! Grant Muhammad Your blessings as much as the righteous remember him. Grant Mu-

hammad Your blessings as much as the day and night follow each other. Grant Muhammad Your blessings and also the migrants and helpers (Muhajirin and Ansar).

Glory to Thy Lord, the Lord of Honor and Power! (He is free) from what they ascribe (to Him)! And peace on the Messengers! And praise be to Allah, the Lord and Cherisher of the worlds.

صدق الله العظيم، الذي لا إله إلا هو، المتوحد في الجلال بكمال الجمال، تعظيماً وتكبيراً، المتفرد بتصريف الأحوال على التفصيل والإجمال، تقديراً وتديباً، المتعالي بعظمته ومجده الذي نزل الفرقان على عبده ليكون للعالمين نذيراً، وصدق رسوله الذي أرسله إلى جميع الثقلين الإنس والجن بشيراً ونذيراً، وداعياً إلى الله بإذنه وسراجاً منيراً.

صدق الله العظيم، التواب الغفور الوهاب الذي خضعت لعظمته الرقاب، وذلت لجبروته الصعاب، ولانت لقدرته الشدائد الصلاب، رب الأرباب، ومسبب الأسباب، ومنزل الكتاب، وخالق خلقه من تراب، غافر الذنب وقابل التوب، شديد العقاب، ذو الطول، لا إله إلا هو، عليه توكلت، وإليه متاب.

صدق من حسبي به كفيلاً، صدق من اتخذته وكيلاً، صدق الهادي إليه سبيلاً، صدق الله، ومن أصدق من الله قيلاً، صدق الله العظيم، وصدق رسوله النبي الكريم، صدق الله الواحد القديم، الماجد الكريم، الشاهد العليم، الغفور الشكور الحليم، قل صدق الله فاتبعوا ملة إبراهيم، صدق الذي لا إله إلا هو الرحمن الرحيم، الحي القيوم، الحي الحكيم، الحي الرحيم، الحي الحليم، الحي الكريم، الحي العليم، الحي الذي لا

بمتشابهه، ويتلوه حق تلاوته.

اللهم اجعلنا ممن يقيم حدوده، ولا تجعلنا ممن يقيم حروفه
ويضيع حدوده، واجعلنا من أهل القرآن الذين هم أهلك،
وخاصتك يا أرحم الراحمين.

اللهم اجعل القرآن لقلوبنا ضياء، ولا بصارنا جلاء، ولا سقامنا
دواء، ولذنبونا محصا، وعن النار مخلصا.

اللهم ألبسنا به الحلل، وأسكننا به الظلل، وأسبغ علينا به النعم،
وادفع به عنا النقم، واجعلنا به عند الجزاء من الفائزين، وعند
النعماء من الشاكرين، وعند البلاء من الصابرين، ولا تجعلنا
ممن استهوته الشياطين، فشغلته الدنيا عن الدين، فأصبح من
النادمين، وفي الآخرة من الخاسرين.

اللهم انفعنا وارفعنا بالقرآن العظيم الذي رفعت مكانه، وأيدت
سلطانه، وبينت برهانه، وقلت يا أعز من قائل سبحانه ﴿فإذا
قرآه فاتبع قرآه ثم إن علينا بيانه﴾ أحسن كتبك نظاماً،
وأفصحها كلاماً، وأبينها حلالاً وحراماً، محكم البيان، ظاهر
البرهان، محروس من الزيادة والنقصان، فيه وعد ووعد،
وتخويف وتهديد، لا يأتيه الباطل من بين يديه ولا من خلفه،
تنزيل من حكيم حميد.

اللهم فأوجب لنا به الشرف المزيد، ووفقنا جميعاً للعمل الصالح
الرشيد.

اللهم اجعلنا بتلاوة كتابك مشقفين، وإلى لذيد خطابه
مستمعين، ولأوامره ونواهيه خاضعين، وعند ختمه من الفائزين،
ولثوابه حائزين، ولك في جميع شهورنا ذاكرين، ولك في جميع
أمرنا راجين.

يموت، ذو الجلال والإكرام، ونحن على ما قال ربنا وخالقنا
وارزقنا من الشاهدين، ولما أوجب وألزم غير جاحدين، والحمد
لله رب العالمين، وصلواته وسلامه على خاتم النبيين، وعلى آله
وأصحابه والتابعين، وعلى أزواجه الطاهرات أمهات المؤمنين،
وعنا معهم برحمتك يا أرحم الراحمين.

اللهم لك الحمد على ما أنعمت به علينا من نعمك العظيمة،
وآلائك الجسيمة، حيث أنزلت علينا خير كتبك، وأرسلت إلينا
أفضل رسلك، وشرعت لنا أفضل شرائع دينك وجعلتنا من خير
أمة أخرجت للناس، وهديتنا لمعالم دينك الذي ارتضيته
لنفسك، الذي بنيت عليه خمس. شهادة أن لا إله إلا الله وأن
محمداً رسول الله، وإقام الصلاة، وإيتاء الزكاة، وصيام رمضان،
وحج البيت الحرام، ولك الحمد على ما يسرته من صيام شهر
رمضان وقيامه، وتلاوة كتابك العزيز الذي لا يأتيه الباطل من بين
يديه ولا من خلفه، تنزيل من حكيم حميد.

اللهم لك الحمد كما هديتنا للإسلام، وعلمتنا الحكمة
والقرآن.

اللهم إنا عبيدك بنو عبيدك، بنو إمامك، نواصينا بيدك، ماض فينا
حكيمك، عدل فينا قضاؤك، نسألك اللهم بكل اسم هو لك،
سميت به نفسك، أو أنزلته في كتابك، أو علمته أحداً من
خلقك، أو استأثرت به في علم الغيب عندك، أن تجعل القرآن
العظيم ربيع قلوبنا ونور صدورنا، وجلاء أحزاننا، وذهاب همومنا
وغمومنا، وسابقنا ودليلنا إليك، وإلى جناتك جنات النعيم.

اللهم ذكرنا منه ما نسينا، وعلمنا منه ما جهلنا، وارزقنا تلاوته
آناء الليل والنهار على الوجه الذي يرضيك عنا، اللهم اجعلنا
ممن يحلل حلاله ويحرم حرامه، ويعمل بمحكمه، ويؤمن

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اللهم انقلنا جميعا من ضيق اللحود، ومراتع الدود، إلى جنات الخلود، في سدر مخضود، وطلح منضود، وظل ممدود.

اللهم ارحمنا إذا صرنا إلى ما صاورا إليه تحت الجنادل والتراب وحدها، برحمتك يا أرحم الراحمين.

اللهم إنا نسألك من الخير كله، عاجله وآجله، ما علمنا منه وما لم نعلم، ونعوذ بك من الشر كله، عاجله وآجله، ما علمنا منه وما لم نعلم.

اللهم إنا نسألك من خير ما سألك منه عبدك ورسولك محمد ﷺ وعبادك الصالحون، ونعوذ بك من شر ما استعاذك منه عبدك ورسولك محمد ﷺ وعبادك الصالحون.

اللهم إنا نسألك الجنة وما قرب إليها من قول وعمل، ونعوذ بك من النار وما قرب إليها من قول وعمل، وما قضيت من قضاء فاجعل عاقبته لنا رشداً، ربنا تقبل توباتنا، ومحض ذنوبنا وسيئاتنا، وثبت حجتنا، واهد قلوبنا، وسدد ألسنتنا، واسلل سخائم صدورنا، واهدنا لأحسن الأخلاق، لا يهدي لأحسنها إلا أنت، واصرف عنا سيئها لا يصرف عنا سيئها إلا أنت.

اللهم انقلنا بالقرآن العظيم من الشقاء إلى السعادة ومن النار إلى الجنة، ومن السخط إلى الرضا، ومن الفقر إلى الغنى، ومن الإساءة إلى الإحسان، ومن الذل إلى العز، ومن الإهانة إلى الكرامة، ومن البدعة إلى السنة، ومن أنواع الشر كله إلى أنواع الخير كله، برحمتك يا أرحم الراحمين.

اللهم إنا نسألك الأمان والعفو عما سلف وكان من الذنوب والعصيان.

اللهم اختم لنا بخير، واجعل عواقب أمورنا إلى خير، يا كريم.

اللهم فاغفر لنا في ليلتنا هذه أجمعين، وهب المسيئين منا للمحسنين.

اللهم ما قسمت في هذه الليلة الشريفة المباركة من خير وعافية وصحة وسلامة وسعة رزق فاجعل لنا منه أوفر الحظ والنصيب، وما أنزلت فيها من سوء وبلاء وشر وداء وفتنة فاصرفه عنا وعن المسلمين، برحمتك يا أرحم الراحمين.

اللهم اختم لنا شهر رمضان برضوانك، واجعل مآلنا إلى جناتك، وأعدنا من عقوبتك ونيرانك، برحمتك يا أرحم الراحمين.

اللهم اغفر للمؤمنين والمؤمنات، والمسلمين والمسلمات، وأصلح ذات بينهم، وألف بين قلوبهم، واتصروهم على عدوك وعدوهم، واهدهم سبل السلام، وأخرجهم من الظلمات إلى النور، وجنبهم الفواحش ما ظهر منها وما بطن، وبارك لهم في أسماعهم وأبصارهم وأزواجهم ما أبقيتهم، واجعلهم شاكرين لنعمك، مثنين بها عليك، قابليها وأتمها عليهم، برحمتك يا أرحم الراحمين.

اللهم اغفر لجميع موتى المسلمين الذين شهدوا لك بالوحدانية، ولنبيك بالرسالة، وماتوا على ذلك.

اللهم اغفر لهم وارحمهم، وعافهم واعف عنهم، وأكرم نزلهم، ووسع مدخلهم، وأغسلهم بالماء والثلج والبرد، ونقهم من الذنوب والخطايا كما ينقى الثوب الأبيض من الدنس.

اللهم وأنزل على قبورهم الضياء والنور والفسحة والسرور، وجازهم بالإحسان إحساناً، وبالسيئات عفواً وغفراناً، حتى يكونوا في بطون الألحاد مطمئنين، وعند قيام الأشهاد آمنين، وبجودك ورضوانك واثقين، إلى أعلى علو درجاتك سابقين، برحمتك يا أرحم الراحمين.

أرحم الراحمين .

إلهنا قد حضرنا ختم كتابك، وأتخنا مطايانا ببابك، فلا تردنا عن جنابك، فإنه لا حول ولا قوة إلا بك .

اللهم صل على محمد، ونسألك اللهم لا تفرق جمعنا هذا إلا بذنب مغفور، وسعي مشكور، وعمل صالح مبرور، وتجارة لن تبور، وخولنا في جميع الأمور، يا عزيز يا غفور .

اللهم اجعل ختمتنا هذه ختمة مقبولة مباركة على من جمعها وقرأها وكتبها وسمعها، وأمن على دعائها، برحمتك يا أرحم الراحمين .

ربنا ظلمنا أنفسنا، وإن لم تغفر لنا وترحمنا، لنكونن من الخاسرين، ربنا اغفر لنا ولإخواننا الذين سبقونا بالإيمان، ولا تجعل في قلوبنا غلا للذين آمنوا . ربنا إنك رؤوف رحيم . ربنا اغفر لنا ذنوبنا وإسرافنا في أمرنا، وثبت أقدامنا، وانصرنا على القوم الكافرين . ربنا لا تنزع قلوبنا بعد إذ هديتنا، وهب لنا من لدنك رحمته إنك أنت الوهاب، ربنا آتنا من لدنك رحمة وهيء لنا من أمرنا رشداً، ووفقنا للعمل الصالح الذي يرضيك عنا، ربنا أتمم لنا نورنا، واغفر لنا، إنك على كل شيء قدير . ربنا آمنا بما أنزلت واتبعنا الرسول فاكتبنا مع الشاهدين، سمعنا وأطعنا غفرانك ربنا وإليك المصير . ربنا لا تؤاخذنا إن نسينا أو أخطأنا، ربنا ولا تحمل علينا إصراً كما حملته على الذين من قبلنا . ربنا ولا تحملنا ما لا طاقة لنا به، وأعف عنا، واغفر لنا، وارحمنا، أنت مولانا، فانصرنا على القوم الكافرين . ربنا آتانا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار .

اللهم صل على محمد، ما ذكره الذاكرون الأبرار، وصل على

اللهم لا تجعل بيننا وبينك في رزقنا أحداً سواك، واجعلنا أغنى خلقك بك، وأفقر عبادك إليك، وهب لنا غنى لا يطغينا، وصحة لا تلهينا، واغننا اللهم عمن أغنيته عنا، واجعل آخر كلامنا من الدنيا شهادة أن لا إله إلا الله وأن محمداً رسول الله، وتوفنا وأنت راض عنا، غير غضبان، واجعلنا في موقف القيامة آمنين، مع الذين لا خوف عليهم ولا هم يحزنون، برحمتك يا أرحم الراحمين .

اللهم تقبل منا ختم القرآن، وتجاوز عنا ما كان من خطأ أو نسيان، أو تحريف أو تغيير أو زيادة أو نقصان، وآمنا من عذاب القبر، ومن سؤال منكر ونكير، ومن أكل الديدان، وبيض وجوهنا يوم البعث، واعتق رقابنا ورقاب الدينار من التيران، ويمن كتابنا، ويسر حسابنا، وثقل ميزاننا بالحسنات، وثبت أقدامنا على الصراط، وأسكننا في وسط الجنات، وارزقنا جوار نبيك محمد ﷺ وأكرمنا يوم البعث، يوم لقائك يا ديان .

اللهم يا سامع الصوت، ويا سابق الفوت، ويا كاسي العظام لحما بعد الموت، صل على سيدنا محمد، وعلى آل سيدنا محمد، ولا تدع لنا في مقامنا هذا ذنباً إلا غفرته، ولا همماً إلا فرجته، ولا ديناً إلا قضيته، ولا مريضاً إلا شفيته، ولا مبتلياً إلا عافيته، ولا ضالاً إلا هديته، ولا باغياً إلا قطعته، ولا ميتاً إلا رحمته، ولا عدواً إلا خذلته، ولا عسيراً إلا يسرته، ولا عيباً إلا سترته، ولا حاجة من حوائج الدنيا والآخرة هي لك رضى ولنا فيها صلاح إلا أعنتنا على قضائها، برحمتك يا أرحم الراحمين .

اللهم اغفر لنا ولآبائنا وأمهاتنا وذوي أرحامنا، ومن أوصانا بالدعاء، ومن أوصيناه بالدعاء، ومن أحبنا إليك، ومن أحببناه إليك، ومن كان منهم ميتاً، ومن كان منهم حياً، برحمتك يا

محمد ما اختلف الليل والنهار، وصل على محمد وعلى
المهاجرين والأنصار.

سبحان ربك رب العزة عما يصفون، وسلام على المرسلين،
والحمد لله رب العالمين.

Supplication of Qunut

O Allah! Guide us among those You guide, grant us health and pardon among those You grant health and pardon, look after us among all the others whom You look after, grant us grace in what You have given us, and protect us from the evil of what You have ordained; for You decree and none can decree against You, and none is abased whom You have befriended and none is exalted whom You are at enmity with. O our Lord! Who are above all things, Sacred and Exalted!⁽¹⁾

اللهم اهدنا فيمن هديت، وعافنا فيمن عافيت، وتولنا فيمن
توليت، وبارك لنا فيما أعطيت، وقنا برحمتك واصرف عنا شر ما
قضيت، إنك تقضي ولا يقضي عليك، إنه لا يذل من واليت،
ولا يعز من عاديت، تباركت ربنا وتعاليت.

O Allah! Distribute between us the heedfulness necessary to come between us and the commission of wrong against You; and the obedience necessary to gain for us admission to Your Paradise, and the unswerving faith necessary to minimize for us the tribulations of this world. O Allah! Allow us to enjoy our hearing, our sight, and our strength for as long as we

1. Reported by Al-Tirmidhi and Abu Dawud.

live, and make that enjoyment our heir (so that when we are gone those who have benefited through us will remember to pray for us), and place our vengeance on those who have wronged us, and give us victory over our enemies, and try us not in our faith, make Paradise our abode, give not power over us to those who would not fear You, and would oppress us, O the Finest of the merciful!

O Allah! You are Ever-Forgiving and loves forgiveness, so forgive us. O Allah! Forgive us all this night, and let the righteous intercede for the sinful.

O Allah! what You have divided for righteousness, health, ample provision on this night make for us the greatest share and what You have sent down from evil, calamity and trial turn it away from us and from all Muslims.

O Allah! Leave no sins of ours in this assembly without being forgiven. Nor any grief without it being relieved, nor any debt without it being paid, nor any sick without it being healed, nor any affliction without it being recovered, nor any misguidance without guidance, nor any transgression without it being ceased, nor anyone has died without their sins being forgiven, nor any enemies without being humiliated, nor any difficulty without it being facilitated, nor any shame without it being concealed, nor any need belonging to this world or the next, if it pleases You and

is in our goodness without being helped to attain it.
O the Finest of the Merciful.

O Allah! Accept from us. You are the Ever-Hearing and the Ever-Omniscient, forgive us, for You are the Forgiving and the Merciful.

اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا مصائب الدنيا، ومتعنا بأسماعنا وأبصارنا ونوتنا ما أبقيتنا، واجعله الوارث منا، واجعل ثأرنا على من ظلمنا وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، واجعل الجنة هي دارنا، ولا تسلط علينا بذنوبنا من لا يخافك فينا ولا يرحمنا، برحمتك يا أرحم الراحمين.

اللهم! لك عفو تحب العفو فاعف عنا، اللهم اغفر لنا في ليلتنا هذه أجمعين، وهب المسئئين منا للمحسنين.

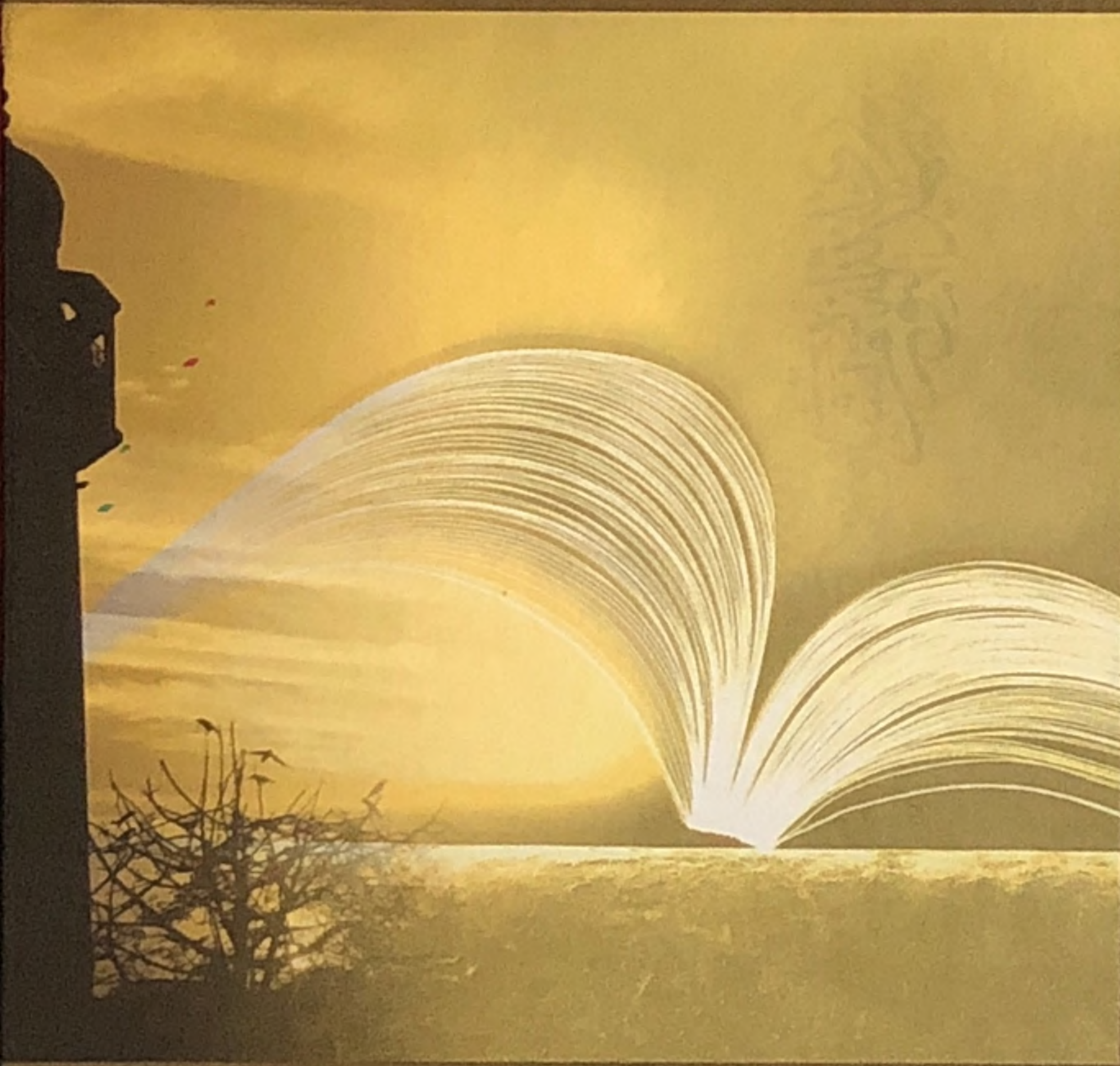
اللهم ما قسمت في هذه الليلة الشريفة المباركة من خير وصحة وسعة رزق فاجعل لنا منه أوفر الحظ والنصيب، وما أنزلت فيها من شر وبلاء وفتنة فاصرفه عنا وعن المسلمين.

اللهم لا تترك لنا في مقامنا هذا ذنبا إلا غفرته، ولا هما إلا فرجته، ولا دينا إلا قضيته، ولا مريضا إلا شفيته، ولا مبتلى إلا عافيته، ولا مينا إلا رحمته، ولا عدوا إلا خذلته، ولا حاجة من حوائج الدنيا والآخرة هي لك رضا ولنا فيها صلاح إلا أعتتنا على قضائها، ويسر أيها برحمتك يا أرحم الراحمين.

اللهم تقبل منا إنك أنت السميع العليم، وأغفر لنا إنك أنت الغفور الرحيم.

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